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James Lenox.

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James Lenox

James Jones.

THE WORKS

OF THE LATE

REV. THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS:

EDITED

BY JOHN SCOTT, A.M.

VICAR OF NORTH FERRIBY, AND MINISTER OF ST. MARY'S, HULL.

VOL. III.

CONTAINING

BUNYAN'S PILGRIM'S PROGRESS,

WITH NOTES.

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THE

PILGRIM'S PROGRESS,

IN TWO PARTS,

BY JOHN BUNYAN:

WITH A PREFACE, LIFE OF THE AUTHOR,
AND EXPLANATORY NOTES.

This Work was first published in numbers, handsomely printed, in the years 1794, 1795. It has been several times republished since.

J. S.

PREFACE

TO THE

PILGRIM'S PROGRESS.

The high estimation in which the Pilgrim's Progress has been held for much above a century sufficiently evinces its intrinsic value; and there is every reason to suppose that it will be read with admiration and advantage for ages to come; probably till the consummation of all things.

The pious Christian, in proportion to "his "growth in grace, and in the knowledge of our "Lord and Saviour Jesus Christ," derives more and more instruction from repeated perusals of this remarkable book; while his enlarged experience and extended observation enable him to unfold, with progressive evidence, the meaning of the agreeable similitudes employed by its ingenious author: and even the careless reader is fascinated to attention, by the simple and artless manner in which the interesting narrative is arranged. Nor should this be represented as a mere amusement; for it has been observed by men of great discernment and acquaintance with the human mind, that young persons, having perused the Pilgrim as a pleasing tale, often retain a remembrance of its leading incidents, which, after continuing perhaps in a dormant state for several years, has at length ger-

minated, as it were, into the most important and seasonable instruction; while the events of their own lives placed it before their minds in a new and affecting point of view. It may therefore be questioned, whether modern ages have produced any work which has more promoted the best interests of mankind.

These observations indeed more especially apply to the first part of the Pilgrim's Progress; as that is complete in itself, and in all respects superior to the second. Yet this also contains many edifying and interesting passages: though, in unity of design, in arrangement of incident, and in simplicity of allegory, it is not comparable to the other. Indeed the author, in his first effort, had nearly exhausted his subject; and nothing remained for his second attempt but a few detached episodes to his original design: nor could any vigour of genius have wrought them up to an equal degree of interest. It must, however, be allowed, that Mr. Bunyan here, in some instances, sinks below himself, both in fertility of invention, force of imagination, and aptness of illustration: nay, he occasionally stoops to a puerile play of fancy, and a refined nicety in doctrine, which do not well accord to the rest of the work. Yet the same grand principles of evangelical and practical religion, which stamp an inestimable value on the first part, are in the second also exhibited with equal purity, though not with equal simplicity: and on many occasions the author rises superior to his disadvantages, and introduces characters and incidents which arrest the attention, and deeply interest the heart of every pious and intelligent reader.

It would not perhaps be difficult to prove, that the Pilgrim's Progress, is as really an original production of vigorous native genius, as any of those works, in prose or verse, which have excited the admiration of mankind, through successive ages and in different nations. It does not indeed possess those ornaments which are often mistaken for intrinsic excellence: but the rudeness of its style (which at the same time is aptly characteristic of the subject,) concurs to prove it a most extraordinary book: for, had it not been written with very great ingenuity, a religious treatise, evidently inculcating doctrines always offensive, but now more unfashionable than formerly, could not, in so homely a garb, have durably attracted the attention of a polished age and nation. Yet it is undeniable, that Bunyan's Pilgrim continues to be read and admired by vast multitudes; while publications on a similar plan, by persons of respectable learning and talents, are consigned to almost total neglect and oblivion.

This is not however that view of the work which entitles it to its highest honour, or most endears it to the pious mind: for, comparing it with the other productions of the same author, (which are indeed edifying to the humble believer, but not much suited to the taste of the ingenious;) we shall be led to conclude, that in penning this he was favoured with a peculiar measure of divine assistance: especially when we recollect, that, within the confines of a gaol, he was able so to delineate the Christian's course, with its various difficulties, perils, conflicts, and supports, that scarcely any thing seems to have escaped his no-

tice. Indeed the accurate observer of the church in his own days, and the learned student of ecclesiastical history, must be equally surprised to find, that hardly one remarkable character, good or bad, or mixed in any manner or proportion imaginable; or one fatal delusion, by-path, or injurious mistake can be singled out which may not be paralleled in the Pilgrim's Progress: that is, as to the grand outlines; for the *minutiæ*, about which bigoted and frivolous minds waste their zeal and force, are, with very few exceptions, wisely passed over. This circumstance is not only very surprising, but it suggests an argument perhaps unanswerable, in confirmation of the divine authority of those religious sentiments which are now often derided under the title of *orthodoxy*: for every part of this singular book *exclusively* suits the different descriptions of such as profess those doctrines; and relates the experiences, mistakes, falls, recoveries, distresses, temptations, and consolations of serious persons of this class in our own times, as exactly as if it had been penned from the observation of them, and for their immediate benefit: while, like the sacred scriptures it remains a sealed book to all who are strangers to evangelical religion.

These remarks may very properly be concluded with the words of a justly admired poet of our own times, who in the following lines has fully sanctioned all that has been here advanced.

'O thou, whom, borne on fancy's eager wing
Back to the season of life's happy spring,
I pleas'd remember, and, while memory yet
Holds fast her office here, can ne'er forget;
Ingenious dreamer, in whose well-told tale
Sweet fiction and sweet truth alike prevail;

Whose humorous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employ'd, and, like thy Lord,
Speaking in parables his slighted word;
I name thee not, lest so despis'd a name
Should move a sneer at thy deserved fame;
Yet, e'en in transitory life's late day
That mingles all my brown with sober grey,
Revere the man, whose *Pilgrim* marks the road,
And guides the *Progress* of the soul to God.
'Twere well with most, if books, that could engage
Their childhood pleas'd them at a riper age;
The man, approving what had charm'd the boy,
Would die at last in comfort, peace and joy;
And not with curses on his art, who stole
The gem of truth from his unguarded soul.'

Cowper, Tirocinium, v. 129.

Several persons have indeed already favoured the public with illustrations of this work: but the editor, on mature deliberation, did not think himself precluded by this consideration from communicating his sentiments on a favourite book, according to a plan he had formed in his own mind. Every man who thinks for himself has his own views of a subject, which often vary, more or less, from the sentiments of others, whom he nevertheless esteems and loves with great cordiality: and the great Head of the church has entrusted different talents to his servants, to qualify them for usefulness among distinct descriptions of persons. It is indeed incontrovertible, that some men will receive the great truths of Christianity with candour and docility, when exhibited in a style and manner suited to their peculiar taste, who disregard and reject them, when conveyed in language which numbers, perhaps justly, think far more interesting and affecting. It need

not, therefore, be apprehended, that the labours of different writers on the same subject should materially interfere with each other: rather we may indulge a hope, that, as far as they accord to the standard of divine truth, they will, in different circles, promote the common cause of vital godliness.

The editor's aim, in this attempt to elucidate the Pilgrim's Progress, is to give a brief key to the grand outlines of the allegory, from which the attentive reader may obtain a general idea of the author's design; to bestow more pains in fixing the precise meaning of those parts, which might most perplex the inquirer, and which seem to have most escaped the notice, or divided the sentiments, of expositors; to state and establish, compendiously but clearly, those doctrinal, practical, and experimental views of Christianity, which Mr. Bunyan meant to convey; to guard them carefully from those extremes and perversions which he never favoured, but which too frequently increase men's prejudices against them; to delineate the more prominent feature of his various characters, with a special reference to the present state of religious profession, distinguishing accurately what he approves, from the defects even of true pilgrims; and, in fine, to give as just a representation as may be of the author's sentiments concerning the right way to heaven, and of the many false ways and by-paths which prove injurious to all who venture into them, and fatal to unnumbered multitudes. In executing this plan, no information that the editor could procure has been neglected; but he does not invariably adhere to the senti-

ments of any man; and, while his dependence is placed, as he hopes, on the promised teaching of the Holy Spirit, he does not think himself authorized to spare any pains in endeavouring to render the publication acceptable and useful.

It may be expedient to recommend to the reader not to consult the notes till after a previous attentive consideration of the text. It will furnish him with a pleasing and useful mental exercise to endeavour to unriddle for himself the enigmas of the allegory. When successful, he will derive satisfaction from finding, on turning to the notes, that he has discovered the generally approved interpretation: and, should any part baffle his efforts, he will have a key at hand, by which he may be preserved from the discouragement of proceeding in uncertainty to another subject.

The text is printed as it stands in those older editions which may be supposed to contain the author's own terms, which later editors have frequently modernized. A few obsolete or unclassical words, and unusual phrases, seem to become the character of the Pilgrim: and they are often more emphatical than any which can be substituted in their stead. A few exceptions however have been admitted; as the author, if living, would probably have changed some expressions for such as are less offensive to modern ears; and in other instances the slips of his pen, while taken up with things of vastly superior importance, would now be mistaken for errors of the press. Great pains have been taken to collate different copies of the work, and to examine every scriptural reference; in order to render this edition, in all respects, as correct as

possible.—The editor has the satisfaction of adding, that he has been favoured by Mrs. Gurney, of Holborn, with the use of the second edition of the first part of the Pilgrim, by which he has been enabled to correct many errors of subsequent editions.—The author's *marginal references* seemed so essential a part of the work, that it was deemed indispensably requisite to insert them in their places. But, as the *marginal notes* do not appear to convey any material instruction distinct from that contained in the text, and to be principally useful in pointing out any passage to which the reader might wish to refer, it was thought most advisable to omit them; for, indeed, they so encumber the page, and break in upon the uniformity of printing, that all hope of elegance must be precluded while they are retained.

Mr. Bunyan prefaced each part of the Pilgrim's Progress with a copy of verses: but, as his poetry does not suit the taste of these days, and is by no means equal to the work itself, it has been deemed expedient to omit them. That prefixed to the first part is entitled 'The Author's Apology for his Book;' in which he informs the reader that he was unawares drawn into the allegory when employed about another work; that the further he proceeded the more rapidly did ideas flow into his mind; that this induced him to form it into a separate book; and that, shewing it to his friends,

> 'Some said, John, print it; others said, Not so;
> Some said, It might do good; others said, No.'

—The public will not hesitate in determining which opinion was the result of the deeper penetration;

but will wonder that a long apology for so valuable a publication should have been deemed necessary. This was however the case; and the author, having solidly, though rather verbosely, answered several objections, and adduced some obvious arguments in very unpoetical rhymes, concludes with these lines, which may serve as a favourable specimen of the whole:

'Would'st thou divert thyself from melancholy?
Would'st thou be pleasant, yet be far from folly?
Would'st thou read riddles and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or would'st thou see
A man i' th' clouds, and hear him speak to thee?
Would'st thou be in a dream, and yet not sleep?
Or would'st thou in a moment laugh and weep?
Or would'st thou lose thyself, and catch no harm?
And find thyself again without a charm?
Would'st read thyself, and read thou know'st not what,
And yet know whether thou art blest or not,
By reading the same lines? O then come hither,
And lay my book, thy heart, and head together.'

The verses prefixed to the second part, in a kind of dialogue between the author and his book, are still less interesting; and serve to shew that he had a more favourable opinion of its comparative merit than posterity has formed; which is no singular case.—Some verses are likewise found at the bottom of certain plates that accompanied several of the old editions, which they who omit the plates, or substitute others, know not where to insert. To shew all regard, however, to every thing that Mr. Bunyan wrote as a part of the work, they will be found in the notes on the incidents to which they refer.

THE LIFE

OF

JOHN BUNYAN.

The celebrated author of the Pilgrim's Progress was born, A.D. 1628, at Elstow, a small village near Bedford. His father earned his bread by the low occupation of a tinker; but he bore a fair character, and took care that his son, whom he brought up to the same business, should be taught to read and write. We are told, indeed, that the son quickly forgot all he had learned through his extreme profligacy; yet it is probable that he retained so much as enabled him to recover the rest when his mind became better disposed; and that it was very useful to him in the subsequent part of his life.

The materials from which an account of this valuable man must be compiled are so scanty and imperfect, that nothing very satisfactory must be expected. He seems from his earliest youth to have been greatly addicted to gross vice as well as impiety: yet he was interrupted in his course by continual alarms and convictions, which were sometimes peculiarly overwhelming; but they had no other effect at the time than to extort from him the most absurd wishes that can be imagined. A copious narrative of these early conflicts and crimes is contained in a treatise published by himself, under the title of 'Grace abounding to the chief of Sinners.'

During this part of his life he was twice preserved

from the most imminent danger of drowning: and, being a soldier in the parliament's army at the siege of Leicester, A.D. 1645, he was drawn out to stand sentinel; but one of his comrades, having by his own desire taken his place, was shot through the head on his post; and thus Bunyan was reserved by the all-disposing hand of God for better purposes. He seems, however, to have made progressive advances in wickedness, and to have become the ring-leader of youth in every kind of profaneness and excess.

His career of vice received a considerable check, in consequence of his marriage with the daughter of a person who had been very religious in his way, and remarkably bold in reproving vice, but who was then dead. His wife's discourse to him concerning her father's piety excited him to go regularly to church; and, as she brought him, for her whole portion, 'The Practice of Piety,' and 'The plain Man's Path-way to Heaven,' he employed himself frequently in reading these books.

The events recorded of our author are so destitute of dates, and of regard to the order in which they happened, that no clear arrangement can now be made of them: but it is probable that this new attention to religion, though ineffectual to the reformation of his conduct, rendered him more susceptible of convictions; and his vigorous imagination, at that time altogether untutored by knowledge or discretion, laid him open to a variety of impressions, sleeping and waking, which he verily supposed to arise from words spoken to him, or objects presented before his bodily senses; and he never after was able to break the association of

ideas which was thus formed in his mind. Accordingly he says that one day, when he was engaged in diversion with his companions, 'A voice did suddenly dart from heaven into his soul, which said, 'Wilt thou leave thy sins and go to heaven, or have 'thy sins and go to hell?' The consciousness of his wicked course of life, accompanied with the recollection of the truths he had read, suddenly meeting in his mind, thus produced a violent alarm, and made such an impression on his imagination that he seemed to have heard these words, and to have seen Christ frowning and menacing him. But we must not suppose that there was any miracle wrought; nor could there be any occasion for a new revelation to suggest or enforce so scriptural a warning. This may serve as a specimen of those impressions which constitute a large part of his religious experience, but which it is not advisable to recapitulate.

He was next tempted to conclude that it was then too late to repent or seek salvation; and, as he ignorantly listened to the suggestion, he indulged his corrupt inclinations without restraint, imagining that this was the only way in which he could possibly have the least expectation of pleasure, during his whole existence.

While he was proceeding in this wretched course, a woman of very bad character reproved him with great severity for profane swearing; declaring, in the strongest expressions, that he exceeded in it all men she had ever heard. This made him greatly ashamed, when he reflected that he was too vile even for such a bad woman to endure: so that from that time he began to break off that odious custom.

His guilty and terrified mind was also prepared to admit the most alarming impressions during his sleep: and he had such a dream about the day of judgment, and its awful circumstances and consequences, as powerfully influenced his conduct. There was, indeed, nothing very extraordinary in this: for such dreams are not uncommon to men under deep convictions: yet the Lord was, doubtless, by all these means, secretly influencing his heart, and warning him to flee from the wrath to come.

He was, however, reluctant to part with his irreligious associates and vain pleasures; till the conversation of a poor man, who came in his way, induced him to read the Bible, especially the preceptive and historical parts of it: and this put him upon an entire reformation of his conduct; so that his neighbours were greatly astonished at the change. In this manner we went on for about a year; at sometimes satisfied with himself, and at others distressed with fears and consciousness of guilt. Indeed he seems ever after to have considered all these convictions and desires as wholly originating from natural principles; but in this perhaps some persons will venture to dissent from him. A self-righteous dependence accompanied with self-complacency, and furnishing incentives to pride, is indeed a full proof of unregeneracy; but conscientiousness connected with disquietudes, humiliation for sin, and a disposition to wait for divine teaching, is an effect and evidence of life, though the mind be yet darkened with ignorance, error, and prejudice. And he that hath given life will give it more abundantly; for "the path of the

"just is as the shining light, that shineth more and "more unto the perfect day."

While Bunyan was in this state of mind he went to Bedford, in the exercise of his trade as a tinker, where he overheard some women discourse about regeneration: and, though he did not understand their meaning, he was greatly affected by observing the earnestness, cheerfulness, and humility of their behaviour; and he was also convinced that his own views of religion were very defective. Being thus led to frequent their company, he was brought as it were into a new world. Such an entire change took place in his views and affections; and his mind was so deeply engaged in contemplating the great concerns of eternity, and the things pertaining to the kingdom of God, that he found it very difficult to employ his thoughts on any secular affairs.

But this extraordinary flow of affections, not being attended by doctrinal information in any measure proportionable, laid him open to various attempts of Satan and his emissaries. The Ranters, a set of the vilest antinomians that almost ever existed, first assailed him by one of their party, who had formerly been Mr. Bunyan's companion in vice: but he over-acted his part; and, proceeding even to deny the being of a God, probably furnished the character of Atheist in the Pilgrim's Progress.—While Mr. Bunyan was engaged in reading the books of the Ranters, not being able to form his judgment about them, he was led to offer up the following prayer: 'O Lord, 'I am a fool, and not able to know the truth from

'error: Lord, leave me not to my own blindness, 'either to approve or condemn this doctrine. If 'it be of God, let me not despise it: if it be of the 'devil, let me not embrace it. Lord, I lay my 'soul in this matter only at thy foot; let me not 'be deceived, I humbly beseech thee.' No experienced Christian will be surprised to find that the Lord, in an evident manner, graciously answered this most suitable request. Mr. Bunyan soon saw through the delusions of the Ranters; and probably referred to them, under the character of Self-will, in the second part of this work.

The epistles of St. Paul, which he now read with great attention, but without any guide or instructor, gave occasion to his being assaulted by many sore temptations. He found the apostle continually speaking of faith; and he could not understand the meaning of that word, or discover whether he was himself a believer or not: so that, mistaking the words of Christ,[1] he was tempted to seek a solution of his difficulty by trying to work a miracle. He thought however it would be right to pray before he made the attempt; and thus he was induced to desist, though his difficulties still remained. On another occasion he was delivered from great perplexities about the doctrine of election, by reflecting that none "ever trusted in God "and was confounded;" and that therefore it would be best for him to trust in God, and leave election, as a "secret thing," with the Lord to whom it belonged. And the general invitations of the gospel, and the assurance that "yet there

[1] Matt. xvii. 20.

"is room," helped him to repel the temptation to conclude that the day of grace was past.

This brief account of his temptations and escapes may teach others the best way of resisting similar suggestions: and it may shew us, that numbers are durably harassed by such perplexities, for want of doctrinal knowledge and faithful instructors and counsellors. He was, however, afterwards enabled by means of these inward trials to caution others to better effect, and more tenderly to sympathize with the tempted.

After some time, Mr. Bunyan became acquainted with Mr. Gifford, an antipædobaptist minister at Bedford, whose conversation was very useful to him: yet he was in some respects more discouraged than ever, by fuller discoveries of those evils in his heart which he had not before noticed; and by doubts concerning the truth of the scriptures, which his entire ignorance of the evidences by which they are most completely authenticated, rendered durably perplexing to him. He was, however, at length relieved by a sermon that he heard on the love of Christ; though the grounds on which he derived satisfaction and encouragement from it are not very accurately stated. Soon after this he was admitted, by adult baptism, a member of Mr. Gifford's church, A.D. 1655, being then twenty-seven years of age; and, after a little time he was earnestly desired by the congregation to expound or preach, in a manner which is customary among the dissenters, as a preparation for the ministry. For a while he resisted their importunity, under a deep sense of his incompetency; but at length he was prevailed upon to speak in a

small company, which he did greatly to their satisfaction and edification. Having been thus proved for a considerable time, he was at length called forth, and set apart by fasting and prayer to the ministerial office, which he executed with faithfulness and success during a long course of years; though frequently with the greatest trepidation and inward disquietude.

As he was baptized 1655, and imprisoned 1660, he could not have been long engaged in the work when the latter event took place: and it does not appear whether he obtained a stated employment as a minister, or whether he only preached occasionally, and continued to work at his trade; as many dissenters very laudably do, when called to minister among poor people, that they "may not "be burdensome to them." Previously however to the restoration of Charles II. when the churches were principally filled by those who have since been distinguished as nonconformists, he was expected to preach in a church near Cambridge; and a student of that university, not remarkable for sobriety, observing a concourse of people, was induced by curiosity to hear 'the tinker prate:' but the discourse made an unexpected impression on his mind, he embraced every future opportunity of hearing Mr. Bunyan, and at length became an eminent preacher in Cambridgeshire.

When the restoration took place; and, contrary to equity, engagements, and sound policy, the laws were framed and executed with a severity evidently intended to exclude every man who scrupled the least tittle of the doctrine, liturgy, discipline, or government of the established

church; Mr. Bunyan was one of the first that suffered by them: for, being courageous and unreserved, he went on in his ministerial work without any disguise; and, November 12th, 1660, he was apprehended by a warrant from Justice Wingate, at Harlington, near Bedford, with sixty other persons, and committed to the county gaol. Security was offered for his appearance at the sessions; but it was refused, as his sureties would not consent that he should be restricted from preaching. He was accordingly confined till the quarter-sessions, when his indictment stated, 'that 'John Bunyan, of the town of Bedford, labourer, 'had devilishly and perniciously abstained from 'coming to church to hear divine service; and 'was a common upholder of several unlawful 'meetings and conventicles, to the great dis-'turbance and distraction of the good subjects of 'this kingdom, contrary to the laws of our sove-'reign Lord the King.' The facts charged upon him in this absurd indictment were never proved; as no witnesses were produced. He had confessed in conversation with the magistrates, that he was a dissenter, and had preached: these words being considered as equivalent to a conviction were recorded against him; and, as he refused to conform, he was sentenced to perpetual banishment. This sentence indeed was not executed: but he was confined in Bedford gaol more than twelve years, notwithstanding several attempts made to obtain his deliverance.

During this tedious imprisonment, or at least part of it, he had no books except a Bible and Fox's Martyrology: yet, thus circumstanced, he

penned the Pilgrim's Progress, and many other treatises! He was only thirty-two years of age when he was imprisoned; he had spent his youth in the most disadvantageous manner imaginable; and he had been no more than five years a member of the church at Bedford, and less time a preacher of the gospel: yet in this admired allegory he appears to have been most intimately acquainted with all the variety of characters, which ministers, long employed in the sacred service, and eminent for judgment and sagacity, have observed among professors or opposers of evangelical truth.

No fewer than sixty dissenters and two ministers were confined with Mr. Bunyan in this gaol! and, as some were discharged, others were committed during the time of his imprisonment. But this painful situation afforded him an opportunity of privately exercising his ministry to good effect. He learned in prison to make tagged thread laces, in the intervals of his other labours; and by this employment he provided in the most unexceptionable manner for himself and his family. He seems to have been endued with extraordinary patience and courage, and to have experienced abundant consolations, while enduring these hardships: he was however, sometimes distressed about his family, especially his eldest daughter, who was blind; but in these trying seasons he received comfort from meditating on the promises of God's word.[1]

He was at some times favoured by the gaolers, and permitted to see his family and friends; and, during the former part of his imprisonment, he

[1] Jer. xv. 11; xlix. 11.

was even allowed to go out occasionally, and once to take a journey to London, probably to see whether any legal redress might be obtained; according to some intimations given by Sir Matthew Hale, when petitions in his favour were laid before the judges. But, this indulgence of the gaoler exposing him to great danger, Mr. Bunyan was afterwards more closely confined. Hence I suppose has arisen the opinion, which commonly prevails, that he was imprisoned at different times: but he seems never to have been set at liberty, and then re-committed; though his hardships and restraints were greater at one time than at another.

In the last year of his imprisonment, (1671,) he was chosen pastor of the dissenting church at Bedford; though it does not appear what opportunity he could have of exercising his pastoral office, except within the precincts of the gaol. He was however liberated soon after, through the good offices of Dr. Barlow, bishop of Lincoln, after many fruitless attempts had been made for that purpose. Thus terminated his tedious, severe, and even illegal imprisonment, which had given him abundant opportunity for the exercise of patience and meekness; and which seems to have been overruled both for his own spiritual improvement, and the furtherance of the gospel, by leading him to study, and to form habits of close reflection, and accurate investigation of various subjects, in order to pen his several treatises; when probably he would neither have thought so deeply, nor written so well, had he been more at ease and at liberty.

A short time after his enlargement, he built a

meeting-house at Bedford, by the voluntary contribution of his friends; and here he statedly preached to large auditories, till his death, without meeting with any remarkable molestation. He used to come up to London every year, where he preached among the nonconformists with great acceptance; and it is said that Dr. Owen frequently attended on these occasions, and expressed his approbation in very decided language. He likewise made stated circuits into other parts of England; and animated his brethren to bear the cross patiently, to obey God rather than man, and to leave all consequences with him. He was at the same time peculiarly attentive to the temporal wants of those who suffered for conscience' sake, and of the sick or afflicted: and he employed his influence very successfully, in reconciling differences among professors of the gospel, and thus preventing disgraceful and burdensome litigations, He was very exact in family-religion, and the instruction of his children; being principally concerned for their spiritual interests, and comparatively indifferent about their temporal prosperity. He therefore declined the liberal proposal of a wealthy citizen of London, to take his son as an apprentice without any premium, saying, 'God 'did not send me to advance my family, but to 'preach the gospel:'—probably disliking the business or situation, as unfavourable to piety.

Nothing material is recorded concerning him between his enlargement, in 1672, and his death, in 1688. It is said that he clearly saw through the designs of the court in favour of popery, when the indulgence was granted to the dissenters by

James II, in 1687: but that he advised his brethren to avail themselves of the 'sun-shine;' by diligent endeavours to spread the gospel, and to prepare for an approaching storm by fasting and prayer. The next year he took a journey in very bad weather from London to Reading, Berks, to make up a breach between a father and his son, with whom he had some acquaintance; and, having happily effected his last work and labour of love, he returned to his lodgings on Snow Hill apparently in good health, but very wet with the heavy rain that was then falling; and soon after he was seized with a fever, which in ten days terminated his useful life. He bore his malady with great patience and composure, and died in a very comfortable and triumphant manner, August 31, 1688, aged sixty years; after having exercised his ministry about thirty-two. He lies buried in Bunhill Fields, where a tomb-stone to his memory may still be seen. He was twice married: by his first wife he had four children, one of which, a daughter named Mary, who was blind, died before him. He was married to his second wife A.D. 1658, two years before his imprisonment: by her he seems not to have had any children. She survived him about four years. Concerning the other branches of his family we have not been able to gain any information.

Mr. Bunyan was tall, and broad set, though not corpulent: he had a ruddy complexion, with sparkling eyes, and hair inclining to red, but in his old age sprinkled with grey. His whole appearance was plain, and his dress always simple and unaffected. He published sixty tracts, which

equalled the number of years he lived. The Pilgrim's Progress had passed through more than fifty editions in 1784.

His character seems to have been uniformly good, from the time when he was brought acquainted with the blessed gospel of Christ: and, though his countenance was rather stern, and his manner rough, yet he was very mild, modest, and affable, in his behaviour. He was backward to speak much, except on particular occasions, and remarkably averse to boasting; ready to submit to the judgment of others, and disposed to forgive injuries, to follow peace with all men, and to employ himself as a peace-maker: yet he was steady to his principles, and bold in reproving sin without respect of persons. Many slanders were spread concerning him during the course of his ministry, some of which he refuted: they have however all died away; and no one now pretends to say any thing to his disadvantage, except as a firm attachment to his creed and practice, as a Calvinist, a dissenter, and an antipædobaptist, has been called bigotry; and as the account given of his own experience has been misunderstood or misrepresented.

He was undoubtedly endued with extraordinary natural talents: his understanding, discernment, memory, invention, and imagination, were remarkably sound and vigorous; so that he made very great proficiency in the knowledge of scriptural divinity, though brought up in ignorance: but he never made much progress in human learning. Even such persons, as did not favour his religious principles, have done ample justice to

his mental powers. The celebrated Dr. Johnson ranks the Pilgrim's Progress among a very few books indeed, of which the reader, when he comes to the conclusion, wishes they had been longer; and allows it to rank high among the works of original genius.* But it is above all things wonderful, that Bunyan's imagination, fertile and vigorous in a very great degree, and wholly untutored by the rules of learning, should in this instance have been so disciplined by sound judgment and deep acquaintance with the scriptures, as to produce, in the form of an allegory, one of the fairest and most unexceptionable treatises on the system of Calvinism, that can be found in the English language. In several of his other publications his imagination frequently carried him beyond just bounds: but here he avoids all extremes, and seems not to deviate either to the right or to the left. Perhaps, as he was himself liable to depression of spirits, and had passed through deep distresses, the view he gives of the Pilgrim's temptations may be too gloomy: but he has shewn in the course of the work, that this arose principally from inadequate views of evangelical truth, and the want of Christian communion, with the benefits to be derived from the counsels of a faithful minister.

* Piozzi's Anecdotes of Johnson: Boswell's Life of Johnson, vol. ii, p. 97, 2d. edit.

THE

PILGRIM'S PROGRESS.

PART I.

As I walked through the wilderness of this world, I lighted on a certain place where was a den; and I laid me down in that place to sleep: and as I slept I dreamed a dream.* I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.[1] I looked, and saw him open the book and read therein; and as he read he wept and trembled: and,

[1] Isa. lxiv. 6. Luke xiv. 33. Ps. xxxviii. 4. Hab. ii. 2.

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* Mr. Bunyan was confined about twelve years in Bedford gaol, for exercising his ministry contrary to the statutes then in force. This was 'the den in which he slept and dreamed.' Here he penned this instructive allegory, and many other useful works, which evince that he was neither soured nor disheartened by persecution.—The Christian, who understands what usage he ought to expect in this evil world, comparing our present measure of religious liberty with the rigours of that age, will see abundant cause for gratitude: but they who are disposed to complain, can never be at a loss for topics, while so much is amiss among all ranks and orders of men, and in the conduct of every individual.

not being able longer to contain, he brake out with a lamentable cry, saying, What shall I do?[1]*

[1] Acts ii. 37.

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* The allegory opens with a description of its principal character. The author in his dream saw him 'clothed in rags;' which implies that all men are sinners, in their dispositions and conduct; that their supposed virtues are radically defective, and worthless in the sight of God: and that the Pilgrim has discovered his own righteousness to be insufficient for justification, even as sordid rags would be unsuitable raiment for those who stand before kings.—'His face turned from his own house' represents the sinner convinced that it is absolutely necessary to subordinate all other concerns to the care of his immortal soul, and to renounce every thing which interferes with that grand object. This makes him lose his former relish for the pleasures of sin, and even for the most lawful temporal satisfactions, while he trembles at the thought of impending destruction.[1]—'The 'book in his hand, in which he read,' implies that sinners discover their real state and character by reading and believing the scriptures; that their first attention is often directed to the denunciations of the wrath to come; and that in this case they cannot but continue to search the word of God, though their grief and alarm is increased by every perusal.—The 'burden on his 'back' represents that distressing sense of guilt and fear of wrath, which deeply-convinced sinners cannot shake off: 'the 'remembrance of their sins is grievous to them, the burden of 'them is intolerable:' their consciences are oppressed with guilt, even on account of those actions in which their neighbours perceive no harm: their hearts tremble at the prospect of dangers of which others have no apprehension: and they see an absolute necessity of escaping from a situation in which others live most securely: for true faith "sees things that are invisible." In one way or other, therefore, they soon manifest the earnestness of their minds, in inquiring "what they must do to be "saved?"—The circumstances of these humiliating convictions

[1] Heb. xi. 8, 24---27.

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: O my dear wife, said he, and you the children of my bowels, I your dear friend am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am certainly informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin; except (the which yet I see not,) some way of escape may be found, whereby we may be delivered.—At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought some frenzy-distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day: wherefore, instead of sleeping he spent it in sighs and tears. So, when the morning was come, they would know how he did: and he told them worse and worse. He also set to talking to them again, but they began to be hardened: they also thought to drive

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exceedingly vary, but the life of faith and grace always begins with them; and they who are wholly strangers to this experience are Christians only in name and form:

'He knows no hope who never knew a fear.'

COWPER.

away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying: and thus for some days he spent his time.*

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* The contempt or indignation, which worldly people express towards those who are distressed in conscience, commonly induces them to conceal their inquietude as long as they can, even from their relatives; but this soon becomes impracticable. Natural affection also, connected with a view of the extreme danger to which a man sees the objects of his most tender attachment exposed, but of which *they* have no apprehensions, will extort earnest representations, warnings, and intreaties. The city of Destruction (as it is afterwards called,) signifies this present evil world as doomed to the flames; or the condition of careless sinners immersed in secular pursuits and pleasures, neglecting eternal things, and exposed to the unquenchable fire of hell, "at the day of judgment and perdition of ungodly men."—They who are ignorant of the scriptures, and unaccustomed to compare their own conduct with the divine law, will be amazed at such discourse; and, instead of duly regarding the warnings given them, will commonly ascribe them to enthusiasm or insanity: and, as prophets, apostles, and the Son of God himself, were looked upon as visionaries or beside themselves by their contemporaries, we may be sure that no prudence, excellence, or benevolence, can exempt the consistent believer from the same trial. Near relations will generally be the first to form this opinion of his case; and will devise various expedients to quiet his mind: diversions, company, feastings, absence from serious friends and books, will be prescribed: and by these means a false peace often succeeds a transient alarm. But, when any one has received a genuine humiliating discovery of the evil and desert of sin, such expedients will not alleviate but increase the anguish, and will

Now I saw upon a time, when he was walking in the fields, that he was (as he was wont,) reading in his book, and greatly distressed in his mind; and as he read he burst out, as he had done before, crying "What shall I do to be saved?"[1]

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived,) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and he asked, Wherefore dost thou cry?[2] He answered, Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment: and I find that I am not willing to do the first, nor able to do the second.[3]

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet.[4] And, Sir, if I be not fit to go to prison, I am not fit to go to judgment,

[1] Acts xvi. 30, 31. [2] Job xxxiii. 23.
[3] Heb. ix. 27. Job xvi. 21, 22. Ezek. xxii. 14. [4] Is. xxx. 33.

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be followed by still greater earnestness about his own salvation and that of others. This commonly strengthens prejudice, and induces obduracy: and contemptuous pity gives place to resentment, ill usage, derision, or neglect. The disconsolate believer is then driven into retirement, and endeavours to relieve his burdened mind by reading the scriptures, and meditating on his doleful case, with compassionate prayers for his despisers: and thus he sows in tears that seed from which the harvest of his future joy will surely be produced.

and from thence to execution: and the thoughts of these things make me cry.*

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment-roll; and there was written within, "Flee from the wrath to come."[1]† The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I flee? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate?[2] The man said, No. Then said the other, Do you see yonder

[1] Matt. iii. 7. [2] Matt. vii. 13, 14.

* The scriptures are indeed sufficient to make us wise unto salvation, as well as to shew us our guilt and danger: yet the Lord commonly uses the ministry of his servants, to direct into the way of peace even those who have previously discovered their lost condition. Though convinced of the necessity of escaping from impending ruin, they hesitate, not knowing what to do; till providence brings them acquainted with some faithful preacher of the gospel, whose instructions afford an explicit answer to their secret inquiries after the way of salvation.

† The able minister of Christ will deem it necessary to enforce the warning, "Flee from the wrath to come," even upon those who are alarmed about their souls; because this is the proper way of exciting them to diligence and decision, and of preserving them from procrastination. They, therefore, who would persuade persons under convictions that their fears are groundless, their guilt far less than they suppose, and their danger imaginary, use the most effectual means of soothing them into a fatal security. And no discoveries of henious guilt or helpless ruin in themselves can produce despondency, provided the salvation of the gospel be fully exhibited and proposed to them.

shining light![1] He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which when thou knockest it shall be told thee what thou shalt do.

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it began to cry after him to return:[2] but the man put his fingers in his ears, and ran on crying, Life! life! eternal life! So he looked not behind him,[3] but fled towards the middle of the plain.*

[1] Ps. cxix. 105. 2 Pet. i. 19.
[2] Gen. xix. 17. 2 Cor. iv. 18.
[3] Luke xiv. 26.

* The awakened sinner may be incapable, for a time, of perceiving the way of salvation by faith in Christ; for divine illumination is often very gradual: as the Pilgrim could not see the gate when Evangelist pointed it out to him. Yet he thought he could discern the shining light; for upright inquirers attend to the general instructions and encouragements of scripture, and the declarations of the pardoning mercy of God, which by degrees lead them to the knowledge of Christ and to faith in him; as our author says in a marginal note, 'Christ, and the way to him, 'cannot be found without the word.'—The Pilgrim being thus instructed 'began to run:' for no persuasions or considerations can induce the man, who is duly in earnest about salvation, to neglect those things which he knows to be his present duty: yet, when this is the case, it must be expected that carnal relations will oppose this new course of conduct, especially as it appears to them destructive of all prospects of worldly advantage.

The following lines are here subjoined to a very rude engraving:

'Christian no sooner leaves the world, but meets
Evangelist, who lovingly him greets
With tidings of another; and doth shew
Him how to mount to that from this below.'

The neighbours also came out to see him run: and as he ran some mocked, others threatened, and some cried after him to return: and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them: but however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us: but he said, That can by no means be. You dwell, said he, in the city of Destruction, the place where also I was born: I see it to be so; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.*

What, said Obstinate, and leave our friends and our comforts behind us!

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* The attention of whole circles of careless sinners is generally excited, when one of their companions engages in religion, and forsakes the party. He soon becomes the topic of conversation: some ridicule, others rail or threaten, others use force or artifice to withdraw him from his purpose; according to their different dispositions, situations, or relations to him. Most of them, however, soon desist, and leave him to his choice. But two characters are not so easily shaken off: these our author has named Obstinate and Pliable, to denote their opposite propensities. The former, through a resolute pride and stoutness of heart, persists in attempting to bring back the new convert to his worldly pursuits: the latter, from a natural easiness of temper and susceptibility of impression, is pliant to persuasion, and readily consents to accompany him.

Yes, said Christian, (for that was his name,) because *that all* is not worthy to be compared with a *little* of that that I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare:[1] come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an "inheritance incorruptible, un-"defiled, and that fadeth not away:" and it is "laid "up in heaven,"[2] and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will, in my book.

Tush, said Obstinate, away with your book: will you go back with us, or no?

No, not I, said the other, because I have laid my hand to the plough.[3]

Obst. Come then, neighbour Pliable, let us turn again, and go home without him: there is a company of these craz'd-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Do not revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my neighbour.

Obst. What! more fools still? be ruled by me, and go back: who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Come with me, neighbour Pliable; there are such things to be had which I spoke of, and

[1] Luke xv. 17. [2] 1 Pet. i. 4-6. Heb. xi. 6, 16. [3] Luke ix. 62.

many more glories besides: if you believe not me, read here in this book; and, for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it.[1]

Well, neighbour Obstinate, saith Pliable, I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him. But, my good companion, do you know the way to this desired place?

CHR. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

PLI. Come then, good neighbour, let us be going. Then they went both together.

And I will go back to my place, said Obstinate: I will be no companion of such misled fantastical fellows.*

Now I saw in my dream that, when Obstinate

[1] Heb. ix. 17---22.

* This dialogue admirably illustrates the characters of the speakers. Christian (for so he is henceforth called,) is firm, decided, bold, and sanguine: Obstinate is profane, scornful, self-sufficient, and disposed to contemn even the word of God, when it interferes with his worldly interests: Pliable is yielding, and easily induced to engage in things of which he understands neither the nature nor the consequences. Christian's plain warnings and earnest entreaties; and Obstinate's contempt of believers as 'craz'd headed coxcombs,' and his exclamation when Pliable inclines to be a pilgrim, 'What! more fools still!' are admirably characteristic; and shew that such sarcasms and scornful abuse are peculiar to no age or place, but always follow serious godliness, as the shadow does the substance.

was gone back, Christian and Pliable went talking over the plain: and thus they began their discourse.

CHR. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me: had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

PLI. Come, neighbour Christian, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

CHR. I can better conceive of them with my mind than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily, for it was made by him that cannot lie.[1]

PLI. Well said; what things are they?

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever.[2]

PLI. Well said, and what else?

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.[3]

PLI. This is excellent: and what else?

CHR. There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes.[4]

[1] Tit. i. 2. [2] Isa. xlv. 17. John x. 27-29.
[3] 2 Tim. iv. 8. Rev. iii. 4. Matt. xiii. 43.
[4] Isa. xxv. 8. Rev. vii. 16, 17; xxi. 4.

PLI. And what company shall we have there?

CHR. There we shall be with Seraphims and Cherubims, creatures that will dazzle your eyes to look on them.[1] There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns;[2] there we shall see holy virgins with their golden harps;[3] there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all well, and clothed with immortality as with a garment.[4]

PLI. The hearing of this is enough to ravish one's heart: but are these things to be enjoyed? how shall we get to be sharers hereof?

CHR. The Lord, the Governor of the country, hath recorded *that* in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.[5]

PLI. Well, my good companion, glad am I to hear of these things. Come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.*

[1] Isa. vi. 2. 1 Thes. iv. 16, 17. [2] Rev. iv. 4.
[3] Rev. xiv. 1-5. [4] John xii. 25. 2 Cor. v. 2-5.
[5] Isa. lv. 1-3. John vi. 37; vii. 37. Rev. xxi. 6; xxii. 17.

* The conversation between Christian and Pliable marks the difference in their characters, as well as the measure of the new

Now I saw in my dream, that just as they had ended this talk they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless did both fall suddenly into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with the dirt: and Christian, because of the burden that was on his back, began to sink in the mire.

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convert's attainments. The want of a due apprehension of eternal things is evidently the primary defect of all who oppose or neglect religion; but more maturity of judgment and experience are requisite to discover, that many professors are equally strangers to a realizing view 'of the powers and terrors of what is yet 'unseen.' The men represented by Pliable disregard these subjects: they inquire eagerly about the 'good things' to be enjoyed; but not in any due proportion about the way of salvation, the difficulties to be encountered, or the danger of coming short: and new converts, being zealous, sanguine, and unsuspecting, are naturally led to enlarge on the descriptions of heavenly felicity given in scripture. These are generally figurative or negative; so that unregenerate persons, annexing carnal ideas to them, are greatly delighted; and, not being retarded by any distressing remorse and terror, nor feeling the opposition of corrupt nature, (which is gratified in some respects, though thwarted in others,) they are often more zealous, and seem to proceed faster in external duties than true converts. They take it for granted that all the privileges of the gospel belong to them; and, being very confident, zealous, and joyful, they often censure those who are really "fighting the good fight of faith," as deficient in zeal and alacrity.—There are also systems diligently propagated, which greatly encourage this delusion, excite a high flow of false affections, (especially of a mere selfish gratitude to a supposed benefactor for imaginary benefits,) till the event proves the whole to be like the Israelites at the Red Sea, who "believed the Lord's word, and sang his praise; but soon forgat "his works, and waited not for his counsel."[1]

[1] Ps. cvi. 12-24.

Then said Pliable, Ah! neighbour Christian, where are you now?

Truly, said Christian, I do not know.

At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house. So away he went, and Christian saw him no more.*

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* The Slough of Despond represents those discouraging fears which often harass new converts. It is distinguished from the alarms which induced Christian to leave the city, and "flee "from the wrath to come:" for the anxious apprehensions of one who is diligently seeking salvation are very different from those which excited him to inquire after it. The latter are reasonable and useful, and arise from faith; but the former are groundless: they result from remaining ignorance, inattention, and unbelief, and greatly retard the pilgrim. They must also be carefully distinguished from those doubts and discouragements which assault the established Christian: for these are generally the consequence of negligence or yielding to temptation: whereas new converts fall into their despondings, when most diligent according to the light they have received: and, if some conscientious persons seem to meet with this slough in every part of their pilgrimage, it arises from an immature judgment, erroneous sentiments, or peculiar temptations, When the diligent student of the scriptures obtains such an acquaintance with the perfect holiness of God, the spirituality of his law, the inexpressible evil of sin, and his own obligations and transgressions, as greatly exceeds the measure in which he

Wherefore Christian was left to tumble in the slough of Despond alone; but still he endea-

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discerns the free and full salvation of the gospel, his humiliation will of course verge nearer and nearer to despondency. This, however, is not essential to repentance, but arises from misapprehension; though few in proportion wholly escape it.—The *mire* of the slough represents that idea which desponding persons entertain of themselves and their situation, as altogether vile and loathsome; and their confessions and self-abasing complaints, which render them contemptible in the opinion of others. As every attempt to rescue themselves discovers to them more of the latent evil of their hearts, they seem to grow worse and worse; and, for want of a clear understanding of the gospel, they have no firm ground to tread on, and know neither where they are, nor what they must do.—But how could Pliable fall into this slough, seeing he had no such views of God or his law, of himself or of sin, as this condition seems to presuppose? To this it may be answered, that men can hardly associate with religious persons, and hear their discourse, confessions, and complaints, or become acquainted with any part of Scripture, without making some alarming and mortifying discoveries concerning themselves. These transient convictions taking place when they fancied they were about to become very good, and succeeding to great self-complacency, constitute a grievous disappointment; and they ascribe their uneasiness to the new doctrine they have heard.—But, though Pliable fell into the slough, Christian 'by reason of his burden' sunk the deepest; for the true believer's humiliation for sin tends greatly to increase his fear of wrath.—Superficial professors, expecting the promised happiness without trouble or suffering, are often very angry at those who were the means of leading them to think of religion; as if they had deceived them: and, being destitute of true faith, their only object is, at any rate to get rid of their uneasiness. This is a species of stony-ground hearers abounding in every part of the church, who are offended and fall away, by means of a little inward disquietude, before any outward tribulation arises because of the word.

voured to struggle to that side of the slough that was still furthest from his own house, and next to the wicket-gate; the which he did, but could not get out, because of the burden that was upon his back. But I beheld in my dream that a man came to him whose name was Help, and asked him what he did there?

Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come: and as I was going thither I fell in here.

HELP. But why did you not look for the steps?

CHR. Fear followed me so hard that I fled the next way, and fell in.*

Then said he, Give me thy hand. So he gave him his hand, and he drew him out, and set him on sound ground, and let him go on his way.[1]

Ps. xl. 2; Is. xxxv. 3, 4.

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* Christian dreaded the doom of his city more than the slough. Many persons, under deep distress of conscience, are afraid of relief, lest it should prove delusive. Deliverance from wrath and the blessings of salvation appear to them so valuable, that all else is comparatively trivial. Desponding fears may connect with their religious diligence; but despair would be the consequence of a return to their former course of sin: if they perish, therefore, it shall be while earnestly struggling, under deep discouragement, after that salvation for which their souls even faint within them. Their own efforts indeed fail to extricate them: but in due time the Lord sends them assistance. —This is described by the allegorical person named Help, who may represent the instruments by which they receive encouragement; a service in which it is a privilege to be employed: or the Holy Spirit, the giver of hope and peace.—Fear is also

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more security? And he said to me, this miry slough is such a place as cannot be mended. It is the descent whither the scum and filth that attend conviction of sin do continually run, and therefore it is called the slough of Despond: for still, as the sinner is awakened about his lost condition, there arise in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground. It is not the pleasure of the King that this place should remain so bad. His labourers also have, by the directions of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might be mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cartloads, yea millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions; (and they that can tell, say, that they are the best materials to make good ground of the place, if so be it might be mended;) but it is the slough of Despond still, and so will be, when they have done what they can. True

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personified: in the midst of the new convert's discourse on the joys of heaven, fears of wrath often cast him into despondency, while he so meditates on the terrors of the Lord as to overlook his precious promises.

there are, by the direction of the Lawgiver, certain good and substantial steps placed even through the very midst of this slough: but, at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men through the dizziness of their heads step beside, and then they are bemired to purpose, notwithstanding the steps be there: but the ground is good when they are once got in at the Gate.[1]*

[1] Sam. xii. 22.

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* This account of the slough, which our author in his vision received from Help, coincides with the preceding explanation. —Increasing knowledge produces deeper self-abasement: hence discouraging fears arise in men's minds lest they should at last perish, and objections against themselves continually accumulate, till they fall into habitual despondency, unless they constantly attend to the encouragements of scripture, or, in the apostle's language, have "their feet shod with the preparation "of the gospel of peace." As this state of mind is distressing and enfeebling in itself, and often furnishes enemies with a plausible objection to religion, the servants of God have always attempted to preserve the serious enquirers after salvation from it, by various scriptural instructions and consolotary topics: yet their success is not adequate to their wishes; for the Lord is pleased to permit numbers to be thus discouraged, in order to detect false professors, and to render the upright more watchful and humble.—Our author, in a marginal note, explains 'the steps' to mean, 'the promises of forgiveness and accept-"ance to life by faith in Christ;' which include the general invitations, and the various encouragements given in scripture to all who seek the salvation of the Lord, and diligently use the appointed means.—It was evidently his opinion that the path from destruction to life lies by this slough; and that none are indeed in the narrow way, who have neither struggled through

Now I saw in my dream that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back; and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties: so Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.*

Now, as Christian was walking solitarily by himself, he espied one afar off come crossing over the field to meet him, and their hap was to meet just as they were crossing the way of each other. The gentleman's name was Mr. Worldly-wiseman; he dwelt in the town of Carnal-policy; a very great town, and also hard by from whence Chris-

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it, nor gone over it by means of the steps.—The 'change of weather' seems to denote those seasons, when peculiar temptations, exciting sinful passions, perplex the minds of new converts; and so, losing sight of the promises, they sink into despondency during humiliating experiences: but faith in Christ, and in the mercy of God through him, sets the Pilgrim's feet on good ground.

* They who *affect* to despise real Christians often feel and express great contempt for those that cast off their profession: such men are unable for a time to resume their wonted confidence among their former companions; and this excites them to pay court to them by reviling and deriding those whom they have forsaken.

tian came. This man then meeting with Christian, and having some inkling of him, for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places: Master Worldly-wiseman therefore having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.*

WOR. How now, good fellow, whither away after this burdened manner?

CHR. A burdened manner indeed, as ever, I

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* The wise men of this world carefully notice those who begin to turn their thoughts to religion, and attempt to counteract their convictions before the case becomes desperate: from their desponding fears they take occasion to insinuate that they are deluded or disordered in their minds; that they make too much to do about religion; and that a decent regard to it is all that is requisite; which consists with the enjoyments of this life, and even conduces to secular advantage. Worldly-wiseman, therefore, is a person of consequence, whose superiority gives him influence over poor pilgrims: he is a reputable and successful man; prudent, sagacious, and acquainted with mankind; moral, and religious in his way, and qualified to give the very best counsel to those who wish to serve both God and Mammon; but he is decided in his judgment against all kinds and degrees of religion which interfere with a man's worldly interest, disquiet his mind, or spoil his relish for outward enjoyments. He resides at Carnal-Policy, a great town near the city of Destruction: for worldly prudence modelling a man's religion is as ruinous as open vice and impiety; though it be very prevalent among decent and virtuous people. Such men attend to the reports that are circulated about the conversion of their neighbours, and often watch their opportunity of entering into discourse with them.

think, poor creature had! And, whereas you ask me, Whither away? I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

WOR. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none.[1]

WOR. Wilt thou hearken to me if I give thee counsel?

CHR. If it be good I will; for I stand in need of good counsel.

WOR. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

CHR. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders: therefore I am going this way, as I told you, that I may be rid of my burden.

WOR. Who bid thee go this way to be rid of thy burden?

CHR. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

WOR. I beshrew him for his counsel! There is not a more dangerous and troublesome way in the world, than is that unto which he hath directed

[1] 1 Cor. vii. 29.

thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go in that way. Hear me, I am older than thou: thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger!

Chr. Why, Sir, this burden on my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what things I meet with in the way, so be I can also meet with deliverance from my burden.

Wor. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

Wor. I thought so: and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive have done thee,) but they run them desperate ventures to obtain they know not what.

Chr. I know what I would obtain: it is ease for my heavy burden.

Wor. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run

thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of these dangers thou shalt meet with much safety, friendship, and content.*

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* There is great beauty in this dialogue, arising from the exact regard to character preserved throughout. Indeed this forms one of our author's peculiar excellencies; as it is a very difficult attainment, and always manifests a superiority of genius.—The self-satisfaction of Worldly-wiseman; his contempt of Christian's sentiments and pursuits; his sneering compassion, and censure of Evangelist's advice; his representation of the dangers and hardship of the way, and of 'the desperate ventures' of religious people 'to obtain they know not what;' and his confident assumption that Christian's concern arose from weakness of intellect, 'meddling with things too high for him,' and hearkening to bad counsel, (that is, reading the word of God, and attending to the preaching of the gospel,) and from distraction as the natural consequence; are most admirably characteristic.—His arguments are also very specious. He does not say, that Evangelist had not pointed out the way of salvation, or that wicked men are not in danger of future misery: but he urges, that so much concern about sin and the eternal world takes men off from a proper regard to their secular concerns, and injures their families; that it prevents their enjoying comfort in domestic life, or in other providential blessings; that it leads them into perilous and distressing situations, of which their first terrors and despondings are only an earnest; that a troubled conscience may be quieted in a more expeditious and easy manner; and that they may obtain credit, comfort, and manifold advantages, by following prudent counsel.—On the other hand, Christian speaks in the character of a *young* convert. He makes no secret of his distress and terrors, and declares without reserve the method in which he sought relief. He owns that he has lost his relish for every earthly comfort, and desires to receive *good* counsel: but, while he is prepared to withstand all persuasions to return home, he is not upon his guard against the insidious advice of Worldly-wiseman. He fears the wrath to come more than all the dread-

CHR. Pray Sir, open this secret to me.

WOR. Why, in yonder village (the village is named Morality,) there dwells a Gentleman, whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge he hath done a great deal of good this way: ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayst go and be helped presently. His house is not quite a mile from this place; and, if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on,) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden: and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayst send for thy wife and children to thee to this village; where there are houses now stand empty, one of which thou mayst have at reasonable rates. Provision is there also cheap and good: and that which will make thy life more happy is,

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ful things which had been mentioned: but his earnestness to get immediate relief exposes him to the danger of seeking it in an unwarranted way. Searching the scriptures has shewn him his guilt and danger; but, not having learned likewise the instruction of life, he does not discern the fatal tendency of the plausible advice given him, especially as his counsellor is a person of great reputation and sagacity.—Every one who has been in the way of making observations on these matters must perceive how exactly this suits the case of numbers, when first brought to mind "the one thing needful."

to be sure there thou shalt live by honest neighbours in credit and good fashion.*

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* The village Morality represents that large company who, in nations favoured with revelation, abstain from scandalous vices, and practise reputable duties, without any genuine fear or love of God, or regard to his authority or glory. This decency of conduct, connected with a system of notions, and a stint of external worship, is substituted in the place of Christianity: but it is faulty in its principle, its measure, and its object. It results wholly from self-love; it is restricted to the outward observance of some scriptural precepts, while the rest are disregarded; and it aims principally at the acquisition of reputation, or temporal advantages, with only a subordinate respect even to the interests of eternity. It is entirely different from humble, cheerful, unreserved obedience; it leaves the heart in the possession of some worldly idol, and never constitutes a spiritual worshipper, or renders a man meet for the pleasures of heaven. Yet this mutilated religion draws multitudes off from attending either to the holy requirements of the law, or to the humbling doctrines of the gospel.—The most noted inhabitant of this village derives his name, Legality, not from making the law of God his rule and standard, (for "by the law is the knowledge of sin," which tends to increase the convinced sinner's distress;) but from his teaching men to *depend* on a defective obedience to a small part of the law, falsely explained, according to the method of the scribes and pharisees. These teachers, however, are admired by the wise men of this world, and are deemed very skilful in relieving troubled consciences, and recovering men from religious distractions! —Civility represents those who persuade themselves and others, that a decent, benevolent, and obliging behaviour, will secure men from all future punishment, and insure an inheritance in heaven, if indeed there be any such place! Counsellors of this description can ease the consciences of ignorant persons, when superficially alarmed, almost as well as those who superadd a form of godliness, a few doctrinal opinions, and a regard to some precepts of Christianity. Both are at hand in every place: and the wise men of this world are zealous in recommending them;

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman has said, my wisest course is to take his advice: and with that he thus farther spoke.

CHR. Sir, which is my way to this honest man's house?

WOR. Do you see yonder high hill?

CHR. Yes, very well.

WOR. By that hill you must go, and the first you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help. But behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head: wherefore there he stood still, and he wot not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned:[1] here therefore he sweat, and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel. And with that he saw Evangelist coming to meet him; at the

[1] Exod. xix. 16---18: Heb. xii. 21.

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observing, that no doubt the immoral and profligate should reform their lives; as this will please their relatives, and conduce to their advantage: but the strait gate and the narrow way would prove their ruin! Most pilgrims are assailed by such counsellors; and few are able to detect the fallacy of their reasonings till their own folly corrects them.

sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer: and coming up to him he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

What doest thou here? said he. At which word Christian knew not what to answer: wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the city of Destruction! *

CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate?

Yes, dear Sir, said Christian.

EVAN. How is it then that thou art so quickly

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* Christian must go past mount Sinai to the village of Morality: not that such men as depend on their own reformation and good works pay a due regard to the holy law of God, for "they are alive without the law;" but they substitute their own scanty obedience in the place of the righteousness and atonement of Christ. They who are not humbled in true repentance, perceiving little danger, pass on securely; but the true penitent finds every attempt "to establish his own righteousness" entirely abortive; the more he compares his conduct and character with the divine law, the greater is his alarm; and he sometimes trembles lest its curses should immediately fall upon him, with vengeance more tremendous than the most awful thunder. Then the counsels of worldly wisdom appear in their true light, and the sinner is prepared to welcome free salvation: and, should the minister, whose instructions he had forsaken, meet him, conscious shame would be added to his terror; and he would even be tempted to shun his faithful friend, through fear of merited reproof.

turned aside? for thou art now out of the way.

CHR. I met with a gentleman, so soon as I had got over the slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why he asked me whither I was going: and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family, and I told him: but, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden, and I told him it was ease that I sought: and said I, I am therefore going to yonder gate to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties as the way, Sir, that you set me; which way, said he, will direct you to a gentleman's house, that hath skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear,

as I said, of danger: but I now know not what to do.

Then, said Evangelist, stand still a little, that I may shew thee the word of God.—So he stood trembling. Then said Evangelist, "See that ye "refuse not him that speaketh, for if they escaped "not who refused him that spake on earth, much "more shall not we escape if we turn away from "him that speaketh from heaven."[1] He said moreover, "Now the just shall live by faith; but "if any man draw back my soul shall have no "pleasure in him."[2] He also did thus apply them: Thou art the man, that art running into this misery. Thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his foot as dead, crying, Wo is me, for I am undone. At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall "be forgiven unto men:"[3] "Be not faithless, but "believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.*

[1] Heb. xii. 25.
[2] Heb. x. 38.
[3] Matt. xii. 31. Mark iii. 28, 29.

* It appears from this passage, that the author judged it right, in dealing with persons under great terror of conscience, to aim rather at preparing them for solid peace, than hastily to give them comfort.—Men may be greatly dismayed, and in some degree humbled, and yet not be duly sensible of the heinous-

Then Evangelist proceeded, saying, "Give "more earnest heed to the things" that I shall tell thee of. I will now shew thee who it was that deluded thee; and who it was also to whom he sent thee. The man that met thee is one Worldly-wiseman, and rightly is he so called; partly because he favoureth only the doctrine of this world,[1]

[1] 1 John iv. 5.

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ness and aggravations of their guilt. In this case, further instructions are needful to excite them to proper diligence and self-denial, and to make way for abiding peace and consolation. Whereas a compassionate but injudicious method of proposing consolatory topics indiscriminately to all under trouble of conscience, lulls many into a fatal sleep, and gives others a transient peace which soon terminates in deeper despondency: as a wound, hastily skinned over by an ignorant practitioner, instead of being effectually cured by the patient attention of a skilful surgeon, will soon become worse than before.—The communication of more knowledge may indeed augment a man's terror and distress: but, if it produce a deeper humiliation, it will effectually warn him against carnal counsellors and false dependences.—'Turning aside' from the gospel implies a direct refusal to hearken to Christ; and all who do thus, run into misery and leave the way of peace, to the hazard of their souls.[1] These denunciations are despised by the stout-hearted, but the contrite in spirit, when consciously guilty, if thus addressed, would fall into despair, did not the ministers of Christ encourage them by the grace of the gospel.

The following lines are here inserted, as before, in the old editions:

'When christians unto carnal men give ear,
Out of their way they go, and pay for 't dear.
For Master Worldly-wiseman can but shew
A saint the way to bondage and to woe.'

[1] Gal. v. 4.

(therefore he always goes to the town of Morality to church;)* and partly, because he loveth that doctrine best, for it saveth him from the cross:[1] and, because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor: his turning thee out of the way; his labouring to render the cross odious to thee; and his setting thy feet in that way that leadeth unto the administration of death.

First, thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a Worldly-wiseman. The Lords says, "Strive to enter in at the strait gate," (the gate to which I sent thee;) "for strait is the "gate that leadeth unto life, and few there be that find it."[2] From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

[1] Gal. vi. 12. [2] Matt. vii. 13, 14: Luke xiii. 24.

* Worldly-wiseman goes to church at the town of morality: for the persons here represented in great measure support their confidence and reputation for religion, by attending on those preachers who substitute a proud scanty morality in the place of the gospel. This both flatters their self-preference, and coincides with their carnal pursuits: and they verily think they have found out the secret of reconciling the friendship of the world with the favour of God; and set up for teachers of the same convenient system.

Secondly, thou must abhor his labouring to render the cross odious unto thee; "for thou art "to prefer it before the treasures of Egypt:"[1] besides the King of Glory hath told thee, that "he "that will save his life shall lose it;" and "he that "comes after him, and hates not his father and "mother, and wife, and children, and brethren, "and sisters, yea, and his own life also, he cannot "be my disciple."[2] I say therefore, for a man to labour to persuade thee, that that shall be thy death, without which the Truth hath said, thou canst not have eternal life, this doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden. He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman, "which now is, and is in bondage "with her children;"[3] and is in a mystery this Mount Sinai, which thou hast feared will fall on thy head. Now, if she with her children are in bondage, how canst thou expect by them to be made free? This Legality therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: "Ye cannot be justified by the works "of the law; for by the deeds of the law no man "living" can be rid of his burden; therefore Mr. Worldly-wiseman is an alien; and Mr. Legality is

[1] Heb. xi. 25, 26.
[2] Matt. x. 39. Mark viii. 34, 35. Luke xiv. 26, 27. John xii. 25.
[3] Gal. iv. 21--27.

a cheat; and, for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing else in all this noise that thou hast heard of this sottish man, but a design to beguile thee of thy salvation, by turning thee from the way which I had set thee. After this Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain, under which poor Christian stood, that made the hair of his flesh stand. The words were thus pronounced: "As many as are of the works of the "law are under the curse; for it is written, Cursed "is every one that continueth not in all things "which are written in the book of the law, to do "them."[1]*

Now Christian looked for nothing but death, and

[1] Gal. iii. 10.

* When Christ had finished his work on earth, the covenant made with Israel as a nation at Mount Sinai was abrogated: and the Jews, by cleaving to the Mosaic law, were left in bondage and under condemnation. In like manner, all professed Christians, who depend on notions, sacraments, religious duties, and morality, and neglect Christ, and the new covenant in his blood, are entangled in a fatal error. They seek the blessing "not by faith, but as it were by the works of the law;" "for "they stumble at that stumbling stone."—The scriptures adduced by evangelist are so pertinent, and conclusive against this species of religion, which has at present almost superseded the gospel, that they can never be fairly answered: nay, the more any man considers them, as the testimony of God himself, the greater must be his alarm, (even as if he heard the voice from Mount Sinai out of the midst of the fire;) unless he be conscious of having renounced every other confidence, to "flee for refuge "to lay hold on the hope set before us" in the gospel.

He knocked therefore more than once or twice; saying,

> 'May I now enter here? will he within
> Open to sorry me, though I have been
> An undeserving rebel? then shall I
> Not fail to sing his lasting praise on high.'

At last there came a grave person to the gate, named Good-will, who asked, who was there? and whence he came? and what he would have?

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him any of his sinful practices, ungodly companions, worldly idols, or false confidences, when he enters in: nor can he effectually contend with those enemies that obstruct his passage, unless he wrestle continually with God in prayer for his gracious assistance. And therefore our Lord has also said "*Strive* to "enter in at the strait gate; for many, I say unto you, shall seek "to enter in and shall not be able."[1] Yet we must not forget that the sinner returns to God by faith in Christ; that genuine repentance comes from him and leads to him; and that the true believer not only trusts in the Lord for salvation, but also seeks his liberty and happiness in his service. These things taken together are so contrary to the pride and lust of the human heart, to the course of the world, and to the temptations of the devil, that *striving* is far more necessary in this, than it can be conceived to be in any other kind of conversion.—Various exercises of the mind commonly precede this unreserved acceptance of Christ; but they are not in general easy to be known from those temporary convictions, impressions, and starts of devotion, which vanish and come to nothing. Yet even this saving change is judiciously distinguished by our author from that view of the cross, by which Christian was delivered from his burden, for reasons which will be speedily stated.

The following lines are here inserted under an engraving:

> 'He that would enter in, must first without
> Stand knocking at the gate, nor need he doubt,
> That is a knocker, but to enter in;
> For God can love him, and forgive his sin.'

[1] Luke xiii. 24.

CHR. Here is a poor burdened sinner; I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

I am willing with all my heart, said he; and with that he opened the gate.*

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him, shoot arrows at them that come up to this gate; if haply they may die before they enter in.† Then said Christian, I rejoice and

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* Good-will seems to be an allegorical person, the emblem of the compassionate love of God to sinners through Jesus Christ.[1] He "came from heaven to do the will of him that sent him," and "he will in no wise cast out any that come to him," either on account of former sins, or present mistakes, infirmities, evil habits, or peculiar temptations. For he "waits to be gracious," till sinners seek him by earnest persevering prayer. Numbers give themselves no concern about their souls; others, after convictions, turn back with Pliable, or cleave to the counsels of worldly wisdom: but all who come to Christ, with a real desire of his salvation, are cordially welcomed; and, while angels rejoice over them, the Redeemer "sees of the travail of his soul "and is satisfied."

† As sinners become more decided in counting all but loss for Christ, and assiduous in the means of grace, Satan, if permitted, will be more vehement in his endeavours to discourage them: that, if possible, he may induce them to desist, and so to come

[1] Luke ii, 14.

tremble. So when he was got in, the man of the gate asked him, who directed him thither?

CHR. Evangelist bid me come hither and knock, as I did; and he said, that you, Sir, would tell me what I must do.

GOOD. "An open door is set before thee, and no "man can shut it."

CHR. Now I begin to reap the benefits of my hazards.

GOOD. But how is it that you came alone?

CHR. Because none of my neighbours saw their danger as I saw mine.

GOOD. Did any of them know of your coming?

CHR. Yes, my wife and children saw me at the first, and called after me to turn again. Also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

GOOD. But did none of them follow you to persuade you to go back?

CHR. Yes, both Obstinate and Pliable; but, when they saw that they could not prevail, Obstinate went railing back; but Pliable came with me a little way.

GOOD. But why did he not come through?

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short of the prize. It is probable that the powers of darkness cannot exactly distinguish between those impressions which are the effects of regeneration, and such as result from natural passions. It is, however, certain that they attempt to disturb all those who earnestly cry for mercy, by various suggestions to which the same persons were wholly strangers while satisfied with a form of godliness; and that the Christian's grand conflict, to the end of his course, consists in surmounting the hinderances and opposition he meets with, in keeping near to the throne of grace, by fervent, importunate, persevering prayer.

CHR. We indeed came both together until we came to the slough of Despond, into the which we also suddenly fell: and then was my neighbour Pliable discouraged, and would not adventure further. Wherefore, getting out again on that side next to his own house, he told me, I should possess the brave country alone for him. So he went his way and I came mine; he after Obstinate, and I to this gate.

Then said Good-will, Alas poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Truly, said Christian, I have said the truth of Pliable; and, if I should also say the truth of myself, it will appear there is no betterment* betwixt him and myself. It is true he went back to his house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly-wiseman.

GOOD. Oh, did he light upon you! what, he would have had you have sought for ease at the hands of Mr. Legality: they are both of them a very cheat: but did you take his counsel?

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* Our author here puts a very emphatical word into Christian's mouth, ('there is no *betterment* betwixt him and myself') which late editors have changed for *difference*. This is by no means an improvement, though the word may be more classical: for grace had made an immense *difference* between Christian and Pliable; but the former thought his conduct equally criminal, and therefore in respect of deservings, there was no *betterment* betwixt them. There are many alterations of a similar kind, in which the old copies have been generally followed: but it would preclude more useful matter were they constantly noted.

CHR. Yes, as far as I durst: I went to find out Legality, until I thought that the mountain that stands by his house would have fallen upon my head: wherefore there I was forced to stop.

GOOD. That mountain has been the death of many, and will be the death of many more: it is well you escaped being by it dashed in pieces.

CHR. Why, truly I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps: but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But O! what a favour is this to me, that yet I am admitted entrance here.

GOOD. We make no objections against any, notwithstanding all they have done before they come hither: "they in no wise are cast out:"[1] and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule can make it. This is the way thou must go.

But, said Christian, Are there no turnings or windings, by which a stranger may lose the way?

GOOD. Yes, there are many ways butt down upon this; and they are crooked and wide: but thus

[1] John vi. 37.

thou mayest distinguish the right from the wrong, that only being straight and narrow.*

Then I saw in my dream that Christian asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help. He told him, As to thy burden,

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* Christian, when admitted at the strait gate, is directed in the narrow way. In the broad road every man may choose a path suited to his inclinations, shift about to avoid difficulties, or accommodate himself to circumstances: and he may be sure of company agreeable to his taste. But Christians must follow one another in the narrow way on the same track, facing enemies, and bearing hardships, without attempting to evade them: nor is any indulgence given to different tastes, habits, or propensities. It is, therefore, a *straitened*, or as some render the word, an *afflicted* way; being indeed an habitual course of repentance, self-denial, patience, and mortification to sin and the world, according to the rule of the holy scriptures. Christ himself is the Way, by which we come to the Father and walk with him; but true faith works by love, and "sets us in the way of his steps."[1] This path is also *straight*, as opposed to the *crooked* ways of wicked men;[2] for it consists in an uniform regard to piety, integrity, sincerity, and kindness; at a distance from all the hypocrisies, frauds, and artifices, by which ungodly men wind about to avoid detection, and keep up their credit, to deceive others or impose on themselves.—The question proposed by Christian implies that believers are more afraid of missing the way than of encountering hardships: and Good-will's answer, that many ways *butted* down on it, or opened into it in various directions, shews that the careless and self-willed are extremely liable to be deceived. But all these ways are *crooked* and *wide*; they turn aside from the direct line of living faith and holy obedience, and are more soothing, indulgent, and pleasing to corrupt nature, than the path of life; which lies straight forward, and is every where contrary to the bias of the carnal mind.

[1] Ps. lxxxv. 13. [2] Ps. cxxv. 5.

be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back itself.*

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate he would come at the house of the Interpreter, at whose door he should knock; and he would shew him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Then he went on till he came at the house of the Interpreter, where he knocked over and over: at last one came to the door, and asked who was there?†

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* A general reliance on the mercy of God by faith in Christ, accompanied with a consciousness of sincerity in seeking his salvation, gives some encouragement to the convinced sinner's hope; and transient lively joys are often vouchsafed to unestablished believers: but more distinct views of the glory of the gospel are necessary to abiding peace.—The young convert's consolations resemble the breaking forth of the sun in a cloudy and tempestuous day; those of the experienced Christian, his more constant light in settled weather, which is not long together interrupted, though it be sometimes dimmed by intervening clouds. Believers should not, therefore, rest in transient glimpses, but press forward to abiding peace and joy: and, as Christ does not in general bestow this blessing on the unestablished, the endeavours of ministers to do so must prove vain.

† We constantly meet with fresh proofs of our author's exact acquaintance with the scriptures, of his sound judgment, deep experience and extensive observation. With great propriety he places the house of the Interpreter beyond the Strait Gate; for the knowledge of divine things, which precedes conversion to

CHR. Sir, here is a traveller, who was bid by an acquaintance of the goodman of the house to call here for my profit: I would therefore speak with the master of the house. So he called for the master of the house; who after a little time came to Christian, and asked him what he would have?

Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate at the head of this way, that if I called here you would shew me excellent things, such as would be a help to me in my journey.

Then said the Interpreter, Come in; I will shew thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it:—It had eyes lifted up to heaven, the best of

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God by faith in Christ, is very scanty, compared with the diligent Christian's subsequent attainments. A few leading truths deeply impressed on the heart, and producing efficacious fears and hopes, with warm desires and affections, characterize the state of a new-born babe; but reliance on the mercy of God through Jesus Christ prepares him for further instruction: and "having tasted that the Lord is gracious, he desires the sincere "milk of the word, that he may grow thereby."—The Interpreter emblematically represents the teaching of the Holy Spirit according to the scripture; for, while believers read, hear, and meditate, and endeavour to profit by their daily experience and observation, they also depend on this promised teaching, and by constant prayer look to the Fountain of wisdom, to deliver them from prejudice, preserve them from error, and enable them to profit by the ministry of the word.

books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over its head.

Then said Christian, What means this?

INTER. The man whose picture this is, is one of a thousand; he can beget children,[1] travail in birth with children,[2] and nurse them himself when they are born. And, whereas thou seest[3] him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to shew thee, that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and, whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now said the Interpreter, I have shewed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest, in thy journey, thou meet with some that pretend to lead thee right, but their way goes down to death.*

[1] 1 Cor. iv. 15. [2] Gal. iv. 19. [3] 1 Thess. ii. 7.

* The condescending love of the Holy Spirit, in readily granting the desires of those who apply for his teaching, notwithstand-

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while the Interpreter called for a man to sweep. Now when he began to sweep the dust

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ing their sins, prejudices, and slowness of heart to understand, can never be sufficiently admired!' He employs men as his instruments, who, by explaining the scriptures, may be said to 'light the candle:' while he efficaciously opens the mind to instruction. "The secret of the Lord is with them that fear "him:"[2] the Interpreter leads them into retirement, that he may impart that heavenly wisdom which is hidden from the most sagacious of worldly men.—The first lesson here inculcated relates to the character of the true minister: for nothing can be more important to every one who inquires the way to heaven, than the capacity of distinguishing faithful pastors from hirelings and false teachers, who are Satan's principal agents in deceiving mankind, and in preventing the stability, consistency, and fruitfulness of believers. This portrait and its key need no explanation: but all who sustain, or mean to assume, the sacred office, should seriously examine it, clause by clause, with the scriptures from which it is deduced; inquiring impartially how far they resemble it, and praying earnestly for more exact conformity; and every one should be extremely careful not to entrust his soul to the guidance of those who are wholly unlike this emblematic representation. For surely a dissipated, ambitious, profane, or contentious man, in the garb of a minister, cannot safely be trusted as a guide to heaven! He who never studies, or who studies any thing in preference to the Bible, cannot be qualified to 'unfold dark things to sinners!' and he, who is abundantly more careful about his income, ease, or consequence, than about the souls of his flock, cannot be followed without the most evident danger and the most inexcusable folly! For who would employ an ignorant, indolent or fraudulent lawyer or physician, merely because he happened to live in the same parish?

[1] Ps. cxliii. 10. [2] Ps. xxv. 14.

began so abundantly to fly about, that Christian had almost therewith been choaked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; which when she had done, it was swept and cleansed with pleasure.

Then said Christian, what means this?

The Interpreter answered: This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the *dust* is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest, that as soon as the first began to sweep the dust did so fly about that the room by him could not be cleansed, but that thou was almost choked therewith: this is to shew thee, that the law, instead of cleansing the heart (by its working) from sin,[1] doth revive, put strength into,[2] and increase it in the soul, as it doth discover and forbid it, but doth not give power to subdue.[3] Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to shew thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it; and consequently fit for the King of glory to inhabit.[4] *

[1] Rom. vii 6. [2] 1 Cor. xv. 56. [3] Rom. v. 20.
[4] John xv. 3; Acts xv. 9; Rom. xvi. 25, 26; Eph. v. 26.

* Every attempt to produce conformity of heart and life to the

I saw moreover in my dream, that the Interpreter took him by the hand and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and of the other Patience: Passion seemed to be much discontent, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have them all now: but Patience is willing to wait.

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divine law, by regarding its spiritual precepts, apart from the doctrines and promises of scripture, discovers the evils which before lay dormant; according to the significant emblem here adduced. Mere moral preaching indeed has no such effect: because it substitutes another rule of obedience, which is so vague that self-flattery will enable almost any man, not scandalously vicious, to deem himself justified according to it; so that he is pleased with the rule by which he is approved, and loves that idea of God which accords with his own character. But, when the law of God is brought with energy to the conscience, its strictness, spirituality, and severity awaken the latent enmity of the heart: the absolute self-denial it demands even in the most plausible claims of self-love, and its express prohibition of the darling sin, with the experienced impracticability of adequate obedience, and the awful sentence it denounces against every transgressor, concur in exciting opposition to it, and even to him who gave it, and who is determined to magnify and establish it in honour. The consciousness also of coveting things prohibited, and the conviction that this concupiscence is sinful, induce a man to conclude that he is viler than ever: and indeed clearer knowledge must aggravate the guilt of every sin. A little discouragement of this kind induces numbers to cease from all endeavours, at least for a season; supposing that at present it is impossible for them to serve God;

Then I saw that one came to Passion, and brought him a bag of treasure; and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures: Passion of the men of this world, and Patience of the men of that which is to come: for, as here thou seest, Passion will have all now, this year, that is to say in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, 'A bird 'in the hand is worth two in the bush,' is of more authority with them, than are all the divine testimonies of the good of the world to come. But, as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.*

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but others, being more deeply humbled, and taken off from self-confidence, are thus prepared to understand and welcome the free salvation of the gospel. Then the law appears to them disarmed of its curse, as the rule and standard of holiness: encouraged by the truths and promises of the gospel, and animated to exertion by its motives, they delight in "cleansing "themselves from all filthiness of flesh and spirit, and perfecting "holiness in the fear of God," that they may be "a habitation of "God through the Spirit."

* In this instructive emblem, Passion represents the preva-

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts; because he stays for the best things: and also because he will have the glory of his, when the other has nothing but rags.

INTER. Nay you may add another, to wit, the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things *last*; for *first* must give place to *last*, because *last*

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lence of the carnal affections over reason and religion. Whatever be the object, this dominion of the passions produces fretfulness and childish perverseness, when the imagined temporal good is withheld. This impatience of delay or disappointment is however succeeded by pride, insolence, and inordinate though transient joy, when the man is ndulged with the possession of his idol; yet he soon grows dissatisfied with success, and often speedily lavishes away his coveted advantages.—On the other hand, Patience is the emblem of those who quietly and meekly wait for future happiness, renouncing present things for the sake of it. True riches, honours, and pleasures are intended for them, but not here; and, as young children well governed, they simply wait for them till the appointed season, in the way of patient obedience.—Reason determines that a greater and more permanent good hereafter is preferable to a less and fleeting enjoyment at present; faith realizes, as attainable, a felicity infinitely more valuable than all which this world can possibly propose: so that in this respect the life of faith is the reign of reason over passion; while unbelief makes way for the triumph of passion over reason. Nor can any thing be more essential to practical religion than an abiding conviction that it is the only true wisdom, uniformly and cheerfully to part with every temporal good, whenever it interferes with the grand concerns of eternity.

must have his time to come; but *last* gives place to nothing, for there is not another to succeed: he therefore that has his portion *first* must needs have a time to spend it; but he that hath his portion *last* must have it lastingly.—Therefore it is said of Dives, "In thy life-time thou receivedst "thy good things, and likewise Lazarus evil "things; but now he is comforted, and thou art "tormented."[1]

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say truth, "For the things that are "seen are temporal; but the things that are not "seen are eternal."[2] But, though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again because things to come and carnal sense are such strangers one to another: therefore it is that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil: but, in that thou seest the fire, not-

[1] Luke xvi. 19--31. [2] 2 Cor. iv. 18.

withstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still.[1] And, in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.*

[1] 2 Cor. xii. 9.

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* The doctrine of the true believer's final perseverance is here stated, in so guarded a manner as to preclude every abuse of it. The emblem implies, that the soul is indeed born of God and endued with holy affections: but this heavenly flame is not represented as almost extinguished or covered with ashes for many years, and then revived a little at the closing scene: for 'it burns higher and hotter,' notwithstanding the opposition of depraved nature, and the unremitted efforts of Satan to quench it: the Lord secretly feeding it with his grace.—Unbelievers can persevere in nothing but impiety or hypocrisy: and, when a professor remarkably loses the vigour of his affections, the reality of his conversion becomes doubtful, and he can take no *warranted* encouragement from this doctrine. When, however, any one grows more spiritual, zealous, humble, and exemplary, in the midst of harassing temptations; while he gives the whole glory to the Lord, he may take comfort from the assurance that "he shall be kept by his power, through faith, unto salvation."

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted: he saw also upon the top thereof, certain persons walking who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the palace; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of him that should enter therein. He saw also, that in the door way stood many men in armour to keep it, being resolved to do to the man that would enter what hurt and mischief they could. Now was Christian somewhat in amaze; at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that

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But the way in which the tempted are preserved often so far exceeds their expectations, that they are a wonder to themselves; every thing seems to concur in giving Satan advantage against them, and his efforts appear very successful; yet they continue from year to year, "cleaving with purpose of heart unto the "Lord," trusting in his mercy, and desirous of living to his glory.—The instruction especially inculcated by this emblem is, an entire reliance, in the use of the appointed means, on the secret but powerful influence of divine grace, to maintain and carry on the sanctifying work that has been begun in the soul.

sat there to write, saying, Set down my name, Sir; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely: so, after he had received and[1] given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

> 'Come in, come in,
> Eternal glory thou shalt win.'

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.*

[1] Acts xiv. 22.

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* Many desire the joys and glories of heaven, according to their carnal ideas of them; but few are willing to "fight the "good fight of faith:" yet, without a fixed purpose to do this, resulting from divine grace, profession will at length end in apostacy. "The man began to build, but was not able to "finish." This is emphatically taught by the emblem before us. We must be made willing unreservedly to venture or "suffer "the loss of all things that we may win Christ;" or we shall never be able to break through the combined opposition of the world, the flesh, and the devil. If we habitually fear any mischief that our enemies can attempt against us, more than coming short of salvation, we shall certainly perish, notwithstanding our notions and convictions. We should, therefore, count our cost, and pray for courage and constancy, that we may give in

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have shewed thee a little more; and after that thou shalt go on thy way.*

So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage. Now the man to look on seemed very sad: he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart.

Then said Christian, What means this?

At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou?

The man answered, I am what I was not once.

CHR. What wast thou once?

The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I was once, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither.[1]

CHR. Well, but what art thou now?

MAN. I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out: O now I cannot!

[1] Luke viii. 13.

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our names as in earnest to win the prize: then, "putting on the "whole armour of God," we must fight our way through with patience and resolution; while many, "being harnessed and "carrying bows," shamefully "turn back in the day of battle."

* The time spent in acquiring knowledge and sound judgment is far from lost, though it may seem to retard a man's progress, or interfere with his more active services: and the next emblem is admirably suited to teach the convert watchfulness and caution.

CHR. But how camest thou in this condition?

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this?

Ask him, said the Interpreter.

Then said Christian, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

CHR. Why? the Son of the Blessed is very pitiful.

MAN. I have "Crucified him to myself afresh,"[1] I have despised his Person,[2] I have despised his righteousness, I have counted his blood an unholy thing, I have done despite to the Spirit of grace;[3] therefore I have shut myself out of all the promises; and there now remains to me nothing but threatenings, dreadful threatenings, faithful threatenings of certain judgment which shall devour me as an adversary.

CHR. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bites me, and gnaws me like a burning worm.

[1] Heb. vi. 4—6. [2] Luke xix. 14.
[3] Heb. x. 28, 29.

CHR. But canst thou not now repent and turn?

MAN. God hath denied me repentance; his word gives me no encouragement to believe; yea himself hath shut me up in this iron cage; nor can all the men in the world let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Well (said Christian,) this is fearful! God help me to watch and be sober, and to pray that I may shun the causes of this man's misery.*—Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

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* Christian's discourse with the man in the iron cage sufficiently explains the author's meaning: but it has often been observed, that the man's opinion of his own case does not prove that it was indeed desperate. Doubtless such fears prevail in some cases of deep despondency, when there is every reason to conclude them groundless; and we should always propose the free grace of the gospel to those that have sinned in the most aggravated manner, especially when they become sensible of their guilt and danger. Yet it is an awful fact, that some are thus 'shut up under despair,' beyond relief: and "it is *impossible* to renew them to *repentance*." So that no true *penitent* can be in this case: and we are commanded "in meekness to "instruct those that oppose themselves, if peradventure God "will give them repentance." But we should leave the doom of apparent apostates to God; and improve their example, as a warning to ourselves and others not to venture one step in so dangerous a path. This our author has judiciously attempted in a most striking manner, and God forbid that I should in the least counteract his obvious intention.

So he took Christian by the hand again, and led him into a chamber where there was one rising out of bed; and as he put on his raiment, he shook and trembled.

Then said Christian, Why doth this man thus tremble?

The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven: they were all in flaming fire: also the heavens were on a burning flame. I heard then a voice saying, Arise ye dead and come to judgment: and with that the rocks rent, the graves opened, and the dead that were therein came forth:[1] some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains:[2] then I saw the man that sat upon the cloud open the book and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar.[3] I heard it also proclaimed to them that attended on the man that sat on the cloud, Gather together the

[1] John v. 28, 29. 1 Cor. xv. 51—58. 2 Thes. 1. 7—10. Jude 14, 15. Rev. xx. 11—15.

[2] Ps. l. 1—3, 22. Isa. xxvi. 20, 21. Mic. vii. 16, 17.

[3] Dan. vii. 9, 10. Mal. iii. 2, 3.

tares, the chaff, and the stubble, and cast them into the burning lake: and with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, Gather my wheat into the garner:[1] and with that I saw many catched up and carried away into the clouds,[2] but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind, and my conscience did accuse me on every side.[3] Upon this I awaked from my sleep.

CHR. But what was it that made you so afraid of this sight?

MAN. Why I thought that the day of judgment was come, and that I was not ready for it. But this frighted me most, that the angels gathered up several and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me: and, as I thought, the judge had always his eye upon me, shewing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

CHR. Yes, and they put me in hope and fear. *

[1] Mal. iv. 1, 2. Matt. iii. 12; xiii. 30. Luke iii. 17.
[2] 1 Thes. iv. 13—18. [3] Rom. ii. 14, 15.

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* Our safety consists in a due proportion of hope and fear; when devoid of hope, we resemble a ship without an anchor; when unrestrained by fear, we are like the same vessel under full sail without ballast.[1] Indiscriminate censures of all *fear* as the

[1] Pet. i. 13—17.

INTER. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go.—Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying;

'Here I have seen things rare and profitable;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand:
Then let me think on them, and understand
Wherefore they shew'd me were; and let me be
Thankful, O good Interpreter, to thee.'

Now I saw in my dream that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation.[1]

[1] Isa. xxvi. 1.

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result of unbelief, and unguarded commendations of strong confidence, without respect to the spirit and conduct of professors, not only lead to most fatal self deception, but also tend to make believers unstable, unwatchful, and even uncomfortable; for the humble can never attain that presumptuous confidence which is thus represented as essential to faith; and true comfort is the effect of watchfulness, diligence, and circumspection.—Upon the whole, what lessons could possibly have been selected of greater importance, or more suited to establish the new convert, than these are which our author has most ingeniously and agreeably inculcated, under the emblem of the Interpreter's curiosities. They are indeed the principal subjects which faithful ministers enforce, publicly and in private, on all who begin to profess the gospel; and which every true disciple of Christ daily seeks to have more clearly discovered to his mind, and more deeply impressed upon his heart.

Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.*

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* Divine illumination in many respects tends to quicken the believer's hopes and fears, and to increase his earnestness and diligence: but nothing can finally relieve him from his burden except the clear discovery of the nature and glory of redemption. With more general views of the subject, and an implicit reliance on the mercy of God through Jesus Christ, the humble sinner enters the way of life, which is walled by salvation: yet he is oppressed with an habitual sense of guilt, and often bowed down with fears, till "the Comforter, who glorifies Christ, re-"ceives of *his* and shews it to him."[1] When in this divine light the soul contemplates the Redeemer's cross, and discerns more clearly his love to lost sinners in dying for them; the motive and efficacy of his intense sufferings; the glory of the divine perfections harmoniously displayed in this surprising expedient for saving the lost; the honour of the divine law and government, and the evil and desert of sin most energetically proclaimed, even in pardoning transgressors and reconciling enemies; and the perfect freeness and sufficiency of this salvation:—then "his "conscience is purged from dead works to serve the living God," by a simple reliance on the atoning blood of Emmanuel. This deliverance from the burden of guilt is in some respects *final*, as to the well-instructed and consistent believer: his former sins

[1] John xvi. 14.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks.[1] Now, as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee;" so the first said to him, "Thy sins be forgiven;"[2] the second stripped him of his rags, and clothed him with change of raiment;[3] the third also set a mark on his forehead, and gave him a roll with a seal upon it,[4] which

[1] Zech. xii. 10. [2] Mark ii. 5. [3] Zech. iii. 4. [4] Eph. i. 13.

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are buried, no more to be his terror and distress. He will indeed be deeply humbled under a sense of his guilt, and sometimes he may question his acceptance; but his distress, before he understood the way of deliverance, was *habitual*, except in a few transient seasons of relief, and often greatly oppressed him when most diligent and watchful; whereas now he is only burdened when he has been betrayed into sin, or when struggling with peculiar temptations; and he constantly finds relief by looking to the cross. Many indeed never attain to habitual peace: but this arises from remaining ignorance, error, or negligence, which scriptural instructions are the proper means of obviating.—It was not however proper that our author should draw the character of his hero from the lowest order of Christians; nay it rather calls for our admiration, that in an allegory (which is the peculiar effort of a vigorous imagination,) he was preserved, by uncommon strength of mind and depth of judgment, from stating Christian's experience *above* the general attainments of consistent believers under solid instructions.

he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way.* Then Christian gave three leaps for joy, and went on singing;

'Thus far did I come loaden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?

Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!'

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* Christian's tears, amidst his gladness, intimate that deliverance from guilt, by faith in the atoning sacrifice of Christ, tends to increase sorrow for sin, and abhorrence of it; though it mingles even those affections with a sweet and solid pleasure.—By the 'three shining ones' the author alludes to the ministration of angels, as in some way subserving the comfort of the heirs of salvation: but he could not mean to ascribe Christian's confidence to any impressions, or suggestion of texts to him by a voice, or in a dream; any more than he intended, by his view of the cross, to sanction the account that persons of heated imaginations have given, of their having seen one hang on a cross, covered with blood, who told them their sins were pardoned; while it has been evident that they never understood the spiritual glory, or the sanctifying tendency, of the doctrine of a crucified Saviour. Such things are the mere delusions of enthusiasm, from which our author was remarkably free: but the nature of an allegory led him to this method of describing the happy change that takes place in the pilrgim's experience, when he obtains "peace and joy in be-" lieving." The general tenour of the work sufficiently shews, that he considered *spiritual* apprehension of the nature of the atonement as the only source of genuine peace and comfort. As the 'mark in the forehead' evidently signifies the renewal of the soul to holiness, while the 'roll with the seal upon it' denotes such an assurance of acceptance, as appears most clear and

I saw then in my dream that he went on thus even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then, seeing them lie in this case, went to them, if peradventure he might awake them; and

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satisfactory when the believer most attentively compares himself with the holy scriptures: so he could not possibly intend to ascribe these effects to any other agent than the Holy Spirit, for he alone as the Spirit of adoption enables a man to exercise in a lively manner all filial affections towards God; and thus bears witness with his conscience, that his sins are pardoned, that he is justified by faith in the righteousness of Emmanuel, a child of God, and an heir of heaven. They who have experienced this happy change will readily understand the language in which it is described; and the abiding effects of their joy in the Lord, upon their temper and conduct, (like the impression of the seal after the wax is cooled,) completely distinguish it from the confidence and comfort of hypocrites and enthusiasts. It must, however, continue to be "the secret of the Lord, with them that fear him," "hidden manna," and "a white stone, having in it a new name "written, which no man knoweth saving he that receiveth it."[1] For even the ideas excited in our minds by external objects through our senses, and the pleasure often connected with them, can never be made intelligible to those who never had those senses. The man born blind cannot possibly have any idea of colours, or any conception of the pleasure of beholding beautiful objects; nor one born deaf, any idea of a trumpet's solemn sound, or of the pleasure arising from a concert of music.

Here again we meet with an engraving, and the following lines:

> 'Who's this? The Pilgrim. How! 'Tis very true:
> Old things are past away; all's become new.
> Strange! he's another man, upon my word;
> They be fine feathers that make a fine bird.'

[1] Psalm xxv. 14. Rev. ii. 17.

cried, You are like them that sleep on the top of a mast,[1] for the dead sea is under you, a gulph that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth.[2] With that they looked upon him, and began to reply in this sort: Simple said, I see no danger: Sloth said, Yet a little more sleep: and Presumption said, Every vat must stand upon his own bottom. And so they lay down to sleep again, and Christian went on his way.*

[1] Prov. xxiii. 34. [2] 1 Pet. v. 8.

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* We were before informed that other ways 'butted down upon 'the strait way;' and the connexion of the allegory required the introduction of various characters besides that of the true believer. Many outwardly walk in the ways of religion, and seem to be pilgrims, who are destitute of those "things which "accompany salvation."—The three allegorical persons next introduced are nearly related; they appear to be pilgrims, but are a little out of the way, asleep and fettered. Many hear, and learn to talk about the peculiar doctrines of Christianity, and have transient convictions, who yet cleave to the world, and rest more securely in the bondage of sin and Satan, by means of their profession of religion. They reject or pervert all instruction, hate all trouble, yet are confident that every thing is and will be well with them; while teachers after their own hearts lull them with a syren's song, by confounding the form with the power of godliness: and, if any one attempt, in the most affectionate manner, to warn them of their danger, they answer, (according to the tenor of the words here used,) 'Mind your own 'business; we see no danger; you shall not disturb our compo-'sure, or induce us to make so much to do about religion. See 'to yourselves, and leave us to ourselves.' Thus they sleep on till death and judgment awake them!

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening them, counselling them, and proffering to help them off with their irons. And as he was troubled thereabouts he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, whence came you, and whither do you go?

Form. & Hyp. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the gate, which standeth at the beginning of the way? Know you not that it is written, that "he that cometh not in "by the door, but climbeth up some other way, "the same is a thief and a robber."[1]

They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

Chr. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him, that as for that he needed not trouble his head thereabout: for what they did

[1] John x. 1.

they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

But, said Christian, will your practice stand a trial at law?

They told him, that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal, by an impartial judge: and besides, said they, if we get into the way, what matter is it which way we get in? if we are in, we are in: thou art but in the way, who as we perceive came in at the gate; and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

Chr. I walk by the rule of my Master, you walk by the rude working of your fancies: you are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction; and shall go out by yourselves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, That, as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be

saved,[1] since you came not in by the door. And, as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before, and besides, thus I comfort myself as I go; Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back: a coat that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there, in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the Gate.*

[1] Gal. ii. 16.

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* The true Christian will always be *troubled* at the vain confidence of many professors: but he is more *surprised* by it at first than afterwards; for he sets out with the idea, that all apparently religious people sincerely seek the salvation of their souls. But at length experience draws his attention to those parts of scripture which mention tares among the wheat, and foolish virgins among the wise. Formalist and Hypocrisy soon come in his way. These are near relations: the first represents such as by notions and external observances deceive themselves; the second those who more grossly attempt to impose upon others. They are both actuated by 'vain-glory,' and seek the applause of men

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly and sometimes comfortably: also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed.*

I beheld then that they all went on till they came to the foot of the hill Difficulty; at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate; one turned to the left hand and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went

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by their most zealous profession and most specious actions; while the credit thus acquired subserves also their temporal interests: but repentance, conversion, and the life of faith, would not only cost them too much labour, but destroy the very principle by which they are actuated. By a much 'shorter cut,' they become a part of the visible church, are satisfied with a form of godliness, and kept in countenance by the example of great numbers of professed Christians, in every age and place. Their confidence, however, will not bear the light of scripture; they therefore, shrink from investigation, and treat with derision and reproaches all who would convince them of their fatal mistake, or shew them the real nature of evangelical religion.

* True Christians even when most assured of their acceptance, and competent to perceive the awful delusion of false professors, find cause for sighs amidst their comforts, while employed in serious retired self-reflection. Nothing can exclude the uneasiness which arises from in-dwelling sin, and from the crimes and miseries they witness around them.

to the spring, and drank thereof to refresh himself,[1] and then began to go up the hill, saying,

The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up heart, let's neither faint nor fear;
Better, tho' *difficult*, the right way to go,
Than wrong, though *easy*, where the end is woe.

The other two also came to the foot of the hill; but, when they saw that the hill was steep and high, and that there were two other ways to go; and, supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill; therefore, they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led into a wide field full of dark mountains, where he stumbled and fell, and rose no more.*

[1] Isa. xlix. 10.

* The hill Difficulty represents those seasons and situations which require peculiar self-denial and exertion; and are suited to prove the believer's sincerity, after he has obtained "a good "hope through grace."—The frowns of the world, the sacrifice of temporal interests, outward circumstances of sharp affliction and distress, together with the painful task of overcoming inveterate evil habits or constitutional propensities, (which during his first anxious earnestness seemed perhaps to be destroyed, though in fact they were only suspended;) prove a severe test of his integrity: but there can be no hope, except in pressing forward; and the encouragements of the gospel prepare the soul

I looked then after Christian to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the hill was a pleasant arbour, made by the Lord of the hill, for the refreshing of weary travellers. Thither therefore Christian got, where also he sat down to rest him. Then he pulled his roll out of his bosom, and read therein to his comfort. He also now began afresh to take a review of the coat, or garment, that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came

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for every conflict and effort. But there are also *by-ways;* and the difficulty may often be avoided without a man's renouncing his profession. He may decline the self-denying duty, or refuse the demanded sacrifice, and find some plausible excuse to his own conscience, or among his neighbours. The true believer however is suspicious of these easier ways, on the right hand or on the left: his path lies straight forward, and cannot be travelled without ascending the hill; which he desires to do, because his grand concern is to be found right at last. But they who chiefly desire at a cheap rate to keep up their credit and confidence venture into perilous or ruinous paths, till they either openly apostatize, or get entangled in some fatal delusion, and are heard of no more among the people of God.

These lines are here inserted:

> 'Shall they who wrong begin yet rightly end?
> Shall they at all have safety for their friend?
> No, no; in headstrong manner they set out,
> And headlong they will fall at last, no doubt.'

one to him and awaked him, saying, "Go to the "ant, thou sluggard: consider her ways and be "wise."[1] And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.*

Now when he was got up to the top of the hill there came two men running against him amain; the name of the one was Timorous, and of the other Mistrust: to whom Christian said, Sirs, what is the matter you run the wrong way? Timorous answered, that they were going to the city of Zion, and had got up that difficult place: but, said he, the further we go the more danger

[1] Prov. vi. 6.

* The difficulties of believers often seem to increase as they proceed: this damps their spirits, and they find more painful exertion requisite than they once expected, especially when rejoicing in the Lord: yet he helps them, and provides for their refreshment that they may not faint. But, whether their trials be moderated, or remarkable divine consolations be vouchsafed, it is, alas, very common for them to presume too much on their perseverance hitherto, or on the privileges to which they have been admitted; and thus their ardour abates, their diligence and vigilance are relaxed, and they venture to allow themselves some respite. Then drowsiness steals upon them, darkness envelopes their souls, the evidences of their acceptance are obscured or lost, and the event would be fatal, did not the Lord excite them to renewed earnestness by salutary warnings and alarms. Nor are they at any time more exposed to this temptation, than when outward ease has succeeded to great hardships, patiently and conscientiously endured: for at such a crisis they are least disposed to question their own sincerity; and Satan is sure to employ all his subtlety to lull them into security, and so in fact tempt them to abuse the Lord's special goodness vouchsafed to them.

we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, (whether sleeping or waking we know not;) and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, you make me afraid: but whither shall I flee to be safe? If I go back to mine own country, *that* is prepared for fire and brimstone, and I shall certainly perish there: if I can get to the celestial city, I am sure to be in safety there.—I must venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward.—So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted: but he felt and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here therefore he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and falling down upon his knees he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place,

which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll that had been his comfort so many times in his journey. He went thus till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on bewailing his sinful sleep, saying, O wretched man that I am! that I should sleep in the day-time![1] that I should sleep in the midst of difficulty! that I should so indulge the flesh as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! Thus it happened to Israel, for their sin, they were sent back again by the way of the Red sea: and I am made to tread those steps with sorrow, which I might have trod with delight had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent: Oh that I had not slept! *

[1] 1 Thess. v. 7, 8. Rev. ii. 4, 5.

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* Some persons are better prepared to struggle through difficulties, than to face dangers. Alarming convictions induce them to exercise a temporary self-denial, and to exert themselves with diligence; yet the very appearance of persecution drives them back to their forsaken courses and companions. Through *unbe-*

Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last, (as Christian would have it*) looking sorrowfully down under the settle, there he espied his roll: the which he with trembling and haste catched up and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom,

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lief, *distrust*, and *timidity*, they fear the rage of men more than the wrath of God; and never consider how easily the Lord can restrain or disarm the fiercest persecutors. Even true Christians are often alarmed by the discourse of such persons; but, as they believe the word of God, they are "moved by fear" to go forward at all hazards. Nay the very terrors, which induce mere professors to apostacy, excite upright souls to renewed self-examination by the holy scriptures, that they may "rejoice in hope" amidst their perils and tribulations: and this discovers to them those decays in the vigour of their affections, and consequently in the evidences of their acceptance, which had before escaped their notice.—Christian's perplexity, remorse, complaints, and self-reproachings, when he missed his roll, and went back to seek it, exactly suit the experience of humble and conscientious believers, when unwatchfulness has brought their state into uncertainty: but they do not at all accord to that of professors who strive *against all doubts indiscriminately*, more than against any sin whatever, unless connected with open scandal; who labour hard to keep up their *confidence against evidence*, amidst continued negligence and allowed sins; and exclaim against sighs, tears, and tenderness of conscience as *legality and unbelief*.—No doubt Bunyan would have excluded such characters from the company of his pilgrims!

* All the old copies here read, 'as *Christian* would have it:' which must mean that the Lord fully granted his desire. Modern editors have substituted 'as *Providence* would have it.'

gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But O how nimbly now did he go up the rest of the hill!*—Yet before he got up, the sun went down upon Christian; and this made him again recal the vanity of his sleeping to his remembrance; and thus he again began to condole himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep!—Now also he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark how should I shift them? how should I escape being by them torn in pieces?† Thus he went on his way. But, while he was thus bewailing his unhappy miscar-

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* By means of extraordinary diligence, with renewed application to the blood of Christ, the believer in time recovers his warranted confidence, and God "restores to him the joy of his salvation:" but he must, as it were, pass repeatedly over the same ground with sorrow, which, had it not been for his negligence, he might have passed at once with comfort.

† Believers may recover their evidences of acceptance, and yet suffer many troubles as the effects of their past unwatchfulness. The Lord rebukes and chastens those whom he loves: genuine comfort springs immediately from the vigorous exercise of holy affections in communion with God, which may be suspended even when no doubts are entertained of final salvation: and the true penitent is least disposed to forgive himself, when most satisfied that the Lord hath forgiven him.

riage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.*

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far he entered into a very narrow passage, which was about a

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* Hitherto Christian has been a solitary pilgrim: but we must next consider him as admitted to the communion of the faithful, and joining with them in the most solemn public ordinances. This is represented under the emblem of the house Beautiful, and the pilgrim's entertainment in it.—Mr. Bunyan was a protestant dissenter, an *independent* in respect of church-government and discipline: and an *antipædobaptist*, or one who deemed *adult professors* of repentance and faith the only proper subjects of baptism, and *immersion* the only proper mode of administering that ordinance. He must therefore, have intended to describe especially the admission of the new convert as a member of a dissenting *church*, (which consists of the communicants only,) upon a profession of faith, and with adult baptism by immersion: but as he held open communion with *pædobaptists*, the last circumstance is not necessarily included. Indeed he has expressed himself so candidly and cautiously, that his representations may suit the admission of members into the society of professed Christians, in any communion, where a serious regard to spiritual religion is in this respect maintained. —It may perhaps be questioned, how far, in the present state of things, this is practicable: but we can scarcely deny it to be very desirable, that Christian societies should be formed according to the principles here exhibited: such would indeed be very *beautiful*, honourable to God, conducive to mutual edification, and examples to the world around them. Various expedients also may be adopted for thus promoting the communion of the saints: and surely more might be done than is at present, perhaps any where, were all concerned to attempt it boldly, earnestly, and with united efforts.

furlong off of the Porter's lodge; and, looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small?[1] Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none: keep in the midst of the path and no hurt shall come unto thee.*

[1] Mark iv. 40.

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* A public profession of faith exposes a man to more opposition from relatives and neighbours, than a private attention to religion; and in our author's days it was commonly the signal for persecution: for which reason he places the lions in the road to the house Beautiful.—Sense perceives the dangers, and the imagination, through the suggestions of Satan, exceedingly magnifies them: but faith alone can discern the secret restraints which the Lord lays on the minds of opposers; and even believers are apt to be needlessly fearful on such occasions. But the vigilant pastors of the flock obviate their fears, and, by seasonable admonitions animate them to press forward, assured that nothing shall do them any real harm, and that all shall eventually prove beneficial to them.

We meet with the following lines in the old copies, which refer to the pilgrim's present situation:

'Difficulty is behind, fear is before,
Though he's got on the hill, the lions roar:
A Christian man is never long at ease;
When one fright's gone, another doth him seize.'

Then I saw that he went on trembling for fear of the lions; but, taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? and, may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was? and whither he was going?

CHR. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set I desire, if I may, to lodge here to-night.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless: I came of the race of Japheth,[1] whom God will persuade to dwell in the tents of Shem.

POR. But how doth it happen, that you come so late? The sun is set.

CHR. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill-side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill; and then, feeling for it and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep; where I found it, and now I am come.*

[1] Gen. ix. 27.

* The Porter's inquiries and Christian's answers exhibit our author's sentiments, on the caution with which members should

Por. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the porter rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The porter answered, This man is in a journey from the City of Destruction to Mount Zion: but, being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And at last she asked his name. So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little

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be admitted into the communion of the faithful: and it very properly shews, how ministers, by *private* conversation, may form a judgment of a man's profession, whether it be intelligent and the result of experience, or notional and formal.—Christian assigned his sinful sleeping as the cause of his arriving so late. When believers are oppressed with prevailing doubts of their acceptance, they are backward in joining themselves to the people of God; and this often tempts them to sinful delays, instead of exciting them to greater diligence.

pause she said, 'I will call forth two or three more of the family. So she ran to the door and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and set down they gave him something to drink, and consented together, that until supper was ready some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity, to discourse with him; and thus they began.*

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* The discourse of Discretion with the pilgrim represents such precautions and inquiries into the character and views of a professor, as may be made use of by any body of Christians in order to prevent the intrusion of improper persons. The answers given to the several questions proposed constitute the proper external qualifications for admission to the Lord's table, when there is nothing in a man's principles and conduct inconsistent with them; for the Lord alone can judge how far they accord to the inward dispositions and affections of the heart.—By the discourse of others belonging to the family with Christian, previously to his admission, the author probably meant, that members should be admitted into Christian societies with the approbation of the most prudent, pious, and candid part of those that constitute them; and according to the dictates of those graces or endowments here personified.—By giving him 'some-thing to eat before supper,' he probably referred to those preparatory sermons and devotions, by which the administration of the Lord's supper was then frequently, and with great propriety, introduced.

PI. Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.*

CHR. With a very good-will; and I am glad you are so well disposed.

PI. What moved you at first to betake yourself to a pilgrim's life?

CHR. I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me if I abode in that place where I was.

PI. But how did it happen that you came out of your country this way?

CHR. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

PI. But did you not come by the house of the Interpreter?

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* The further conversation of Piety and her companions with Christian was *subsequent* to his admission, and represents the advantage of the communion of the saints, and the best method of conducting it.—To lead believers to a serious review of the way in which they have been led hitherto is every way profitable, as it tends to increase humiliation, gratitude, faith, and hope; and must, therefore, proportionably conduce to the glory of God, and the edification of their brethren.

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live: especially three things; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

PI. Why, did you hear him tell his dream?

CHR. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it: but yet I am glad I heard it.

PI. Was this all you saw at the house of the Interpreter?

CHR. No; he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart. I would have staid at that good man's house a twelvemonth, but that I knew I had further to go.

PI. And what saw you else in the way?

CHR. Saw! why I went but a little further, and I saw One, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back; for I groaned under a heavy burden, but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking,) three shining ones came to me: one of them tes-

tified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll;—and with that he plucked it out of his bosom.

Pi. But you saw more than this, did you not?

Chr. The things that I have told you were the best: yet some other matters I saw; as namely, I saw three men, Simple, Sloth, and Presumption, lie asleep, a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw Formalist and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths: and truly, if it had not been for the good man the porter, that stands at the gate, I do not know but that, after all, I might have gone back again; but now I thank God, I am here; and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Pr. Do you not think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation. Truly, "if I had been mindful of that country "from whence I came out, I might have had op-"portunity to have returned; but now I desire a "better country, that is a heavenly."[1]

[1] Heb. xi. 16.

PR. Do you not yet bear away with you some of the things that then you were conversant withal?

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted: but now all those things are my grief; and, might I but choose mine own things, I would choose never to think of those things more; but, when I would be doing of that which is best, that which is worst is with me.[1]

PR. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity.

CHR. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

PR. Can you remember by what means you find your annoyances at times as if they were vanquished?

CHR. Yes: when I think what I saw at the cross, that will do it; and when I look upon my broidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

PR. And what is it that makes you so desirous to go to Mount Zion?

CHR. Why, there I hope to see him alive that did hang deadon the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there they say there is no death;[2]

[1] Rom. vii. [2] Isa. xxv. 8. Rev. xxi. 4.

and there I shall dwell with such company as I like best. For, to tell you the truth, I love him because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy."*

Then said Charity to Christian, Have you a family? are you a married man?

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

Then Christian wept, and said, Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

CHAR. But you should have talked to them, and have endeavoured to shew them the danger of being left behind.

CHR. So I did: and told them also that God had shewed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.[1]

[1] Gen. xix. 14.

* Men may learn any doctrine by human teaching, and relate by rote any experience; nay, general convictions, transient affections, and distinct notions may impose upon the man himself, and he may mistake them for true conversion. The best method of avoiding this dangerous rock consists in daily self-examination, and constant prayer to be preserved from it: and, as far as we are concerned to form a judgment of others, in order to perform our several duties towards them, *prudence* is especially required, and will suggest such questions as are here proposed. The true Christian's inmost feelings will best explain the answers, which no exposition can elucidate to those who are unacquainted with the conflict to which they refer.—The *golden hours* (fleeting and precious,) are earnests of the everlasting holy felicity of heaven.

CHAR. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

CHAR. But did you tell them your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgments that did hang over our heads: but all was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves why they came not?

CHR. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: so, what by one thing, and what by another, they left me to wander in this manner alone.

CHAR. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed I cannot commend my life, for I am conscious to myself of many failings therein. I know also that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise; and that I denied myself of things (for their sakes,) in

which they saw no evil. Nay, I think I may say that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

CHAR. Indeed "Cain hated his brother, because "his own works were evil, and his brother's righteous;"[1] and, if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.[2]*

Now I saw in my dream that thus they sat talking together until supper was ready. So when they had made ready they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house: and by what they said I perceived that he had been a great warrior, and had fought with and slain him that had the power of death;[3] but not without great

[1] 1 John iii. 12 [2] Ezek. iii. 19. [3] Heb. ii. 14, 15.

* When we know the value of our own souls, we shall become greatly solicitous for the souls of others. It is therefore a very suspicious circumstance, when a man professing godliness shews no earnestness in persuading those he loves best to seek salvation: and it is absurd in the extreme to excuse this negligence by arguments taken from God's secret purposes, when *these* have no influence on the conduct of the very same persons in their temporal concerns!—Charity's discourse with Christian shews the author's sentiments of the duties of believers in this most important concern; and of the *real reasons* why carnal men reject the gospel.

danger to himself; which made me love him the more.

For, as they said, and as I believe, said Christian, he did it with the loss of much blood. But that which put glory of grace into all he did was, that he did it of pure love to his country. And besides there were some of them of the household that said, they had seen and spoken with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.[1]*

[1] 1 Sam. ii. 8. Ps. cxiii. 7.

* The administration of the Lord's supper is here emblematically described. In it the person, humiliation, sufferings, and death of Christ, with the motive and event of them, are kept in perpetual remembrance. By seriously contemplating these interesting subjects, with the emblems of his body wounded, and his blood shed before our eyes; and by professing our cordial acceptance of his salvation, and surrender of ourselves to his service; we find every holy affection revived and invigorated, and our souls humbled and softened in deep repentance, inspired with calm confidence, animated to thankful, zealous, self-denying obedience, and enlarged tender affection for our fellow Christians, with compassionate forgiving love of our most inveterate enemies.

Thus they discoursed together till late at night; and, after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the chamber was Peace; where he slept till break of day, and then he awoke and sang,

> Where am I now? Is this the love and care
> Of Jesus, for the men that pilgrims are,
> Thus to provide! That I should be forgiven,
> And dwell already the next door to heaven!*

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shewed him the rarities of that place. And first they had him into the Study, where they shewed him records of the greatest antiquity; in which, as I remember my dream, they shewed him, first the pedigree of the Lord of the hill, that he was the Son of the Ancient of Days, and came by an eternal generation. Here also were more fully recorded the acts that he had done, and the names of many hundreds that he

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The believer will readily apply the allegorical representation of "the Lord of the hill,"[1] to the love of Christ for lost sinners, which no words can adequately describe, for "it passeth knowledge."

* That peace of conscience and serenity of mind which follow a humble upright profession of faith in Christ, and communion with him and his people, is not the effect of a mere outward observance; but of that inward disposition of heart which is thus cultivated, and of the Lord's blessing on his own appointments. This is here represented by the chamber of Peace: it raises the soul above the care and bustle of this vain world, and springs from the healing beams of the Sun of righteousness.

[1] Isa. xxv. 6, 7.

had taken into his service; and how he had placed them in such habitations that could neither by length of days nor decays of nature be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as how they had "subdued kingdoms, wrought righteousness, "obtained promises, stopped the mouths of lions, "quenched the violence of fire, escaped the edge "of the sword, out of weakness were made strong, "waxed valiant in fight, and turned to flight the "armies of the aliens."[1]

Then they read again in another part of the records of the house, where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.*

The next day they took him and had him into the Armoury, where they shewed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-

[1] Heb. xi. 33, 34.

* Christian communion, properly conducted, tends to enlarge the believer's acquaintance with the holy scriptures: and this conduces to increase faith, hope, love, patience, and fortitude; to animate the soul in emulating the illustrious examples there exhibited; and to furnish instruction for every good work.

prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also shewed him some of the engines with which some of his servants had done wonderful things. They shewed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they shewed him the ox's goad wherewith Shamgar slew six hundred men. They shewed him also the jaw-bone with which Sampson did such mighty feats. They shewed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which their Lord will "kill the "man of sin," in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which Christian was much delighted. This done they went to their rest again.*

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* The provision made in Christ and his fulness, for maintaining and increasing, in the hearts of his people those holy affections, by the vigorous exercise of which victory is obtained over all enemies, is here represented by the Armoury.[1] This suffices for all who seek to be supplied from it, how many soever they be. We ought, therefore, "to take to ourselves the whole armour "of God," and "put it on," by diligently using all the means of grace; and we may assist others, by our exhortations, counsels, example, and prayers, to do the same—The following allusions to the scriptural history, which have a peculiar propriety in an allegory, intimate that the means of grace are made effectual by the power of God, which we should depend on, in implicit obedience to his appointments.

[1] Eph. vi. 10—18. 1 Thes. v. 6.

Then I saw in my dream that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, shew you the Delectable Mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was. So he consented and staid. When the morning was up they had him to the top of the house, and bid him look south: so he did; and behold, at a great distance,[1] he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was Immanuel's land; and it is as common, said they, as this hill is, to and for all the pilgrims. And, when thou comest there, from thence, said they, thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.*

Now he bethought himself of setting forward, and they were willing he should. But first, said

[1] Isa. xxxiii. 16, 17.

* The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations, attainable in this life, with which believers are sometimes favoured, when attending on divine ordinances, or diligently making a subsequent improvement of them. The hopes thus inspired prepare them for pressing forward through dangers and hardships. This is the pre-eminent advantage of Christian communion, and can only be enjoyed at some special seasons, when the Sun of righteousness shines upon the soul.

they, let us go again into the Armoury. So they did; and when he came there they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred walked out with his friends to the gate, and there he asked the Porter if he saw any pilgrims pass by? Then the Porter answered, Yes.*

CHR. Pray did you know him?

POR. I asked his name, and he told me it was Faithful.

Oh, said Christian, I know him: he is my townsman, my near neighbour, he comes from the place where I was born: how far do you think he may be before?

POR. He has got by this time below the hill.

Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses,

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* The ordinances of public or social worship are only the means of being religious, not the essence of religion itself. Having renewed our strength by waiting on the Lord, we must go forward by attending with greater diligence to the duties of our several stations; preparing to resist temptations, which often assault us after special seasons of divine consolation. Ministers, therefore, and experienced believers, should warn converts to expect trials and conflicts, and recommend to them such companions as may be a comfort and help in their pilgrimage.

till they came to go down the hill. Then said Christian, as it was *difficult* coming up, so, so far as I can see, it is *dangerous* going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.*

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* The humiliation requisite for receiving Christ, obtaining peace, and making a good confession of faith, is general and indistinct, compared with that which may be acquired by subsequent study, observation, and experience, especially amidst trials and conflicts: and the Lord commonly dispenses comfort and humbling dispensations alternately, that the believer may neither be elated nor depressed above measure.[1]—The valley of Humiliation, therefore, is judiciously placed beyond the house Beautiful. Some explain it to signify a Christian's outward circumstances, when reduced to poverty, or subjected to great temporal losses by professing the gospel; and perhaps the author had this idea in his mind: yet these could only be viewed as means of producing inward humiliation.—In going down into the valley, the believer will greatly need the assistance of *discretion, piety, charity,* and *prudence,* and the recollection of the instructions and counsels of such Christians as are eminent for these endowments: for humiliating dispensations and experiences excite the latent evils of the heart, and often cause men to speak and act unadvisedly; so that, notwithstanding every precaution, the review will commonly discover many things which excite the remorse and sorrow of deep repentance.

[1] 2 Cor. xii. 1—5.

But now, in this valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul Fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts: therefore he resolved to venture, and stand his ground: for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.*

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* Under discouraging circumstances the believer may be tempted to murmur, despond, or seek relief from the world. Finding his too sanguine expectations not answered; that he grows worse rather than better in his opinion of himself; that his comforts are transitory; and that much reproach, contempt, and loss are incurrred by his profession of religion, discontent will often rise up in his heart, and weakness of faith will expose him to sharp conflicts.—Mr. Bunyan, having experienced, in an uncommon degree, the most dreadful temptations, was probably led by that circumstance to speak on this subject in language not very intelligible to those who have been exempted from such painful exercises. The nature of his work required that they should be described under outward emblems; but the inward suggestions of evil spirits are especially intended. These seem to have peculiar access to the imagination, and are able to paint before that illusive faculty the most alluring or terrifying representations, as if they were realities.—Apollyon signifies *the destroyer*:[1] and, in carrying on the work of destruction, fallen angels endeavour, by various devices, to deter men from prayer, and to render them afraid of those things without which the life

[1] Rev. ix. 11.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales like a fish, (and they "are his pride;") he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.*

APOL. Whence come you? and whither are you bound?

CHR. I am come from the city of Destruction,

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of faith cannot be maintained; in order that, after convictions, they may be led to give up religion, as the only method of recovering their composure. Many, "having no root in themselves," thus gradually fall away; and others are greatly retarded: but the well-instructed believer sees no safety except in facing his enemy. If it appear dangerous to persevere, to desist is inevitable ruin;—for Christian 'had no armour for his back.' So that fear itself will in that case induce a man to stand his ground. And the more resolutely he resists temptation, the sooner will he regain his tranquillity: for, when the suggestions of Satan excite us to pray more fervently, and to be more diligent in every duty, that enemy will soon "flee from us." Perhaps some may remember a time when they were harassed to that degree as almost to despair of relief; who have since been so entirely delivered, that, were it not for the recollection of their own past experience, they would be ready to ascribe these distresses to disease or enthusiasm, notwithstanding all that the scripture contains on the subject.

* The description of Apollyon implies, that the combat afterwards recorded particularly represented the *terrors*, by which evil spirits attempt to drive professors out of their path. Other temptations, though often more dangerous, are not so distressing: "for Satan can transform himself into an angel of light;" and indeed he is a very Proteus, who can assume any form that best suits his purpose.

which is the place of all evil, and am going to the city of Zion.

APOL. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

CHR. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on; "for the wages of sin is "death:"[1] therefore when I was come to years I did, as other considerate persons do, look out if perhaps I might mend myself.

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but, since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

CHR. But I have let myself to another, even to the King of princes; and how can I with fairness go back with thee?

APOL. Thou hast done in this according to the proverb, *changed a bad for a worse:* but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

CHR. I have given him my faith, and sworn my allegiance to him: how then can I go back from this and not be hanged as a traitor?

[1] Rom. vi. 23.

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

Chr. What I promised thee was in my nonage; and besides, I count that the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and, besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further, I am his servant, and I will follow him.

Apol. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths? —And besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of my hands: but, as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them: and so I will deliver thee.

Chr. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end: and, as for the ill end thou sayest they come to, that is most glorious in their account: for, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their

Prince comes in his and the glory of the angels.*

APOL. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

CHR. Wherein, O Apollyon, have I been unfaithful to him?

APOL. Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond: thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till

* As all have been overcome by the temptations of the devil, and "of whom a man is overcome, of the same is he brought "into bondage;" so, by usurpation, Satan is become the god and prince of this world, and we have all been his slaves. But believers, having been redeemed by the blood of Christ, "are "made free from sin and become the servants of God:" and the abiding conviction, that all the subjects of sin and Satan must perish, concurs with their experience that it is a hard bondage, in fortifying them against every temptation to return. Sensible of their obligations to God as their Creator and Governor, they have deeply repented of past rebellions; and, having obtained mercy, they feel themselves bound by gratitude and the most solemn engagements to cleave to him and his service. Their difficulties and discouragements cannot induce them to believe that they 'have changed a bad for a worse;' nor will they be influenced by the numbers who apostatize, from love to the world and dread of the cross: for they are "rooted and grounded in "love," and not merely moved by fears and hopes. They are sure that the Lord is able to deliver them from their enemies: and, should the wicked be permitted to prosper in their malicious devices against them, they know enough of his plan to rely on his wisdom, truth, and love, in the midst of sufferings. Thus they have answers ready for every suggestion; even such answers as Christian had been furnished with at the house of the Interpreter.

thy Prince had taken it off: thou didst sinfully sleep, and lose thy choice thing: thou wast also almost persuaded to go back at the sight of the lions: and, when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.

CHR. All this is true, and much more which thou hast left out: but the Prince, whom I serve and honour, is merciful and ready to forgive. But, besides, these infirmities possessed me in thy country: for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.*

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people. I am come out on purpose to withstand thee.

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* If the suggestions before described be rejected, Satan will perhaps assault the believer by representing to his mind, with every possible aggravation, the several instances of his misconduct since he professed the gospel; in order to heighten his apprehensions of being found at last a hypocrite: for, when the soul is discouraged and gloomy, he will be as assiduous in representing every false step to be a horrid crime, inconsistent with the hope of salvation, as he is at other times in persuading men that the most flagrant violations of the divine law are mere trifles.—In repelling such suggestions, the well-instructed believer will neither deny the charge, nor extenuate his guilt; but he will flee for refuge to the free grace of the gospel, and take comfort from the consciousness that he now hates and groans under the remains of those evils, which once he wholly lived in without remorse; thence inferring, that "his sins, though many, "are forgiven."

CHR. Apollyon beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den that thou shalt go no further: here will I spill thy soul.

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw; for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent: for you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and, wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now: and with that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man,

Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against "me, O mine enemy! when I fall, I shall arise;"[1] and with that gave him a deadly thrust, which made him give back as one that had received his mortal wound. Christian perceiving that made at him again, saying, "Nay, in all these things we "are more than conquerors through him that "loved us;"[2] and with that Apollyon spread forth his dragon's wings and sped him away, that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight: he "spake like a dragon:" and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword: then indeed he did smile and look upward! but it was the dreadfullest fight that ever I saw.*

[1] Mic. vii. 8. [2] Rom. viii. 37—39. Jam. iv. 7.

* The preceding part of Christian's contest with Apollyon is instructive to every experienced believer; but this part is far more difficult: yet, if we duly reflect upon the Lord's permission to Satan in respect of Job, with the efforts and effects that followed, and compare it with the tempter's desire of "sifting Peter "and the apostles as wheat;" we shall not be greatly at a loss about the author's meaning. This enemy is sometimes gratified by an arrangement of outward dispensations exactly suited to favour his assaults: so that the believer's path seems wholly obstructed. The Lord himself appears to have forsaken him, or even to fight against him; and his appointments are thought

So when the battle was over, Christian said, I will here give thanks to him that hath delivered

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contrary to his promises! This gives Satan an opportunity of suggesting hard thoughts of God and his ways, doubts about the truth of the scriptures, and desponding fears of a fatal event. Many such "fiery darts" may be repelled or quenched by the shield of faith: but there are seasons (as some of us well know,) when they are poured in so incessantly, and receive such plausibility from facts; and when they so interrupt a man while praying, reading, or meditating, that he is tempted to intermit religious duties, that he may avoid these most distressing attendants on them. The evils of the heart, which seemed before subdued, are so excited by means of the imagination, that they apparently prevail more than ever, rendering every service an abomination, as well as a burden; so that the harassed soul, alarmed, baffled, defiled, self-detested, and thinking that God and his servants unite in abhorring him, is ready to give up all hope, to doubt all his former principles, to seek refuge in some heretical or antinomian system, or to attempt the dissipating of his melancholy gloom by joining again in the vanities of the world. Thus the enemy 'wounds him in his understanding, 'faith, and conversation;' (according to the author's marginal interpretation of his meaning:) yet he cannot in this way find relief; but is inwardly constrained, with renewed efforts, to return to the conflict. When such temptations however are long continued, resistance will gradually become more feeble; the distressed believer will be ready to give up every thing; and, when the enemy plies him closely with infidel suggestions, to which his circumstances give a specious occasion, he may be thrown down, and 'his sword may fly out of his hand:' so that for a time he may be unable to give any credit to the truth of the scriptures, by which alone he was before enabled to repel the tempter. This is a dreadful case: and, could true faith thus finally fail, even real Christians must perish: Satan hath succeeded against many professors, with half these advantages; and he may be supposed at least to boast that he is sure of such as are thus cast down. But the Advocate above "prays" for his

me out of the mouth of the lion, to him that did help me against Apollyon. And so he did; saying,

'Great Beelzebub, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he with rage,
That hellish was, did fiercely me engage.
But blessed Michael helped me, and I
By dint of sword did quickly make him fly:
Therefore to him let me give lasting praise,
And thank and bless his holy name always.'

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disciples, "that their faith should not fail:"[1] so that, though Peter fell with Judas, he was not left to perish with him. The Christian, therefore, though 'almost pressed to death,' and ready "to despair of life," will, by the special grace of God, be helped again to seize his sword, and to use it with more effect than ever. The Holy Spirit will bring to his mind, with the most convincing energy, the evidences of the divine inspiration of the scriptures, and enable him to rely on the promises; and thus at length the enemy will be put to flight, by testimonies of holy writ pertinently adduced, and more clearly understood than before.—Experience will teach some readers to understand these things, and they will know how to compassionate and make allowances for the mistakes of the tempted: and others, who have been graciously exempted from perhaps the deepest anguish known on earth, (though commonly not of long duration,) should learn from the testimony of their brethren, to allow the reality of these distresses, and sympathize with the sufferers; and not (like Job's friends,) to join with Satan in aggravating their sorrows. —We may allow, that constitution, partial disease, and errors in judgment expose some men more than others to such assaults: yet these are only occasions, and evil spirits are assuredly the agents in thus harassing serious persons. It is indeed of the greatest importance to be well established in the faith: they, who in ordinary cases are satisfied with general convictions and

[1] Luke xxii. 31, 32.

Then there came to him a hand with some of the leaves of the "tree of life," the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of that bottle that was given him a little before: so being refreshed he addressed himself to his journey with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.*

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comfortable feelings, without being able to give a reason for their hope, may be driven to the most tremendous extremities, should God permit them to be thus assaulted; for they have no fixed principles to which they may resort in such an emergency: and perhaps some degree of mistake always gives Satan his principal advantage on these occasions. Yet men of the most sober mind and sound judgment, when in a better state of bodily health than usual, and in all other respects most rational, have experienced such distressing temptations of this kind as they could scarcely have believed on the report of others; and, when delivered, they cannot look back on the past without the greatest consternation.

Besides the verses, by which Christian gave thanks to his great Deliverer, we meet in the old copies with these lines:

> 'A more unequal match can hardly be,
> Christian must fight an angel; but, you see,
> The valiant man, by handling sword and shield,
> Doth make him, though a dragon, quit the field.'

* When the believer has obtained the victory over temptation, the Lord will graciously heal all his wounds; pardoning his sins, and renewing his strength and comfort: so that the most distressing experiences are often succeeded by the sweetest confidence and serenity of mind, and the greatest alacrity in the

Now at the end of this valley was another, called the valley of the shadow of Death, and Christian must needs go through it, because the way to the celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness; a "land of deserts and of pits; a land of drought, "and of the *shadow of death*; a land that no man" (but a Christian) "passeth through, and where no "man dwelt."[1]

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.*

[1] Jer. ii. 6.

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ways of God.—'The leaves of the tree of life'[1] represent the present benefits of the redemption of Christ: 'the hand' may be the emblem of the instruments he employs in restoring to his discouraged servants "the joy of his salvation." The believer thus healed, and refreshed by meditation on the death of Christ, and other religious exercises, rests not in one victory, but prepares for new conflicts: yet the enemy, once decidedly put to flight, seldom repeats the same assaults, at least for some time; because he will generally find the victor upon his guard on that side, though liable to be surprised in some other way.

* The valley of the shadow of Death seems intended to represent a variation of inward discouragement, distress, conflict, and alarm, which arises from prevailing darkness of mind and want of lively spiritual affections; by which a man is rendered reluctant to religious duties, and heartless in performing them; and this makes way for manifold fears, dangers, and temptations. The words, quoted from Jeremiah, describe the waste howling wilderness through which Israel journeyed to Canaan; which

[1] Rev. xxii. 2.

I saw then in my dream, that, when Christian was got to the borders of the shadow of Death,

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typified the believer's pilgrimage through this world to heaven. The author therefore meant in general that such dreary seasons may be expected; and that few believers wholly escape them: but not that all experience these various trials in the same order or degree as Christian did.—While men rest in forms and notions, they think of little in religious ordinances but performing a task, and the satisfaction of having done their supposed duty: but the spiritual worshipper at some seasons finds his soul filled with clear light and holy affections. "It is then "good for him to draw nigh to God;" and "his soul is satisfied "as with marrow and fatness, while he praiseth God with "joyful lips." but at other times dulness and heaviness oppress him; faith, hope, reverence, and love, are at a low ebb: he seems to address an unknown or absent God, and rather to mock than to worship him; divine things appear obscure and almost unreal, and each returning season of devotion, or reiterated effort to lift up his heart to God, ends in disappointment: so that religion becomes his burden instead of his delight. Self-knowledge is increased, and he now perceives evils before unnoticed corrupting his services: his remedy seems to increase his disease: he suspects that his former joy was a delusion, and is ready to conclude that "God hath forgotten to be gracious, and hath shut up his loving kindness in displeasure. These experiences, sufficiently painful in themselves, are often rendered more distressing by mistaken expectations of uninterrupted comfort; or by unscriptural instructions which represent comfort as the evidence of acceptance, assurance as the essence of faith, impressions or visions as the witness of the Spirit, or perfection as attainable in this life, nay actually attained by all the regenerate; as if this were the church *triumphant*, and not the church *militant*. —The state of the body also, as disordered by nervous or hypochondriacal affections, gives energy to the distressing conclusions which men often draw from this dark state of mind: and indeed disease may operate as a direct *cause* of it; though the Holy Spirit will overcome this, and all other impediments to

there met him two men, children of them that brought up an evil report of the good land,[1] making haste to go back; to whom Christian spake as follows:

Whither are you going?

They said, Back! back! and we would have you to do so too, if either life, or peace is prized by you.

Why? what's the matter? said Christian.

Matter! said they, we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further we had not been here to bring the news to thee.

But what have you met with? said Christian.

MEN. Why we were almost in the valley of the shadow of Death;[2] but that by good hap we looked before us, and saw the danger before we came to it.

[1] Numbers xiii. [2] Psal. xliv. 19.

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comfort, when "he sheds abroad the love of God in the heart." —The scriptures also evidently teach us that fallen spirits never fail when permitted, to take advantage of a disordered state, whether of body or mind, to mislead, perplex, or defile the soul. Persons of a melancholic temperature, when not aware of the particular causes whence their gloom originates, are apt to ascribe it wholly to the Lord's displeasure, on account of some peculiar sins they have committed; and to look upon it as a direct proof that they have been self-deluded hypocrites; which exceedingly enhances their distress. The author himself had been greatly harassed in this way; and therefore he has given us a larger proportion of this shade than is generally met with by consistent believers, or than the scriptures give us reason to expect. Indeed it is probable that he meant to state the outlines of his own experience in the pilgrimage of Christian.

But what have you seen? said Christian.

MEN. Seen! why the valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and iron; and over that valley hang the discouraging clouds of confusion: death also does always spread his wings over it.[1] In a word, it is every whit dreadful, being utterly without order.

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

MEN. Be it thy way; we will not choose it for ours.

So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.*

[1] Job iii. 5; x. 22.

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* These men were *spies*, not *pilgrims*: and they related what they had observed at a distance, but had never experienced. They represent those who have been conversant with godly people, and 'bring an evil report on the good land,' to prejudice the minds of numbers against the right ways of the Lord. Such men pretend to have made trial of religion, and to have found it to be comfortless and dreary: they give a caricatured description of the sighs, groans, terrors, and distresses of pious persons, and of all the dreadful things to be seen and heard among them: and they avail themselves of every unguarded or hyperbolical expression which escapes a tempted believer; of the enthusiastic accounts which some people give of their experience; and even of the figurative language which is often employed in speaking of inward conflicts under images taken from external

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold on the left hand there was a very dangerous quag, into which if even a good man falls he finds no bottom for his foot to stand on. Into that quag king David once did fall, and had no doubt therein been smothered, had not he that is able plucked him out.[1]

The path-way was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also, when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for, besides the dangers mentioned above, the path-way was here so dark, that oft-times when he lift up his foot to set forward he knew not where, nor upon what, he should set it next.

About the midst of the valley, I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I

[1] Psal. lxix. 14.

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things. Thus they endeavour to excuse their own apostacy, and to expose to contempt the cause which they have deserted. Nothing they can say, however, concerning the disorder or confusion to which religion may sometimes *give occasion*, can induce the Christian to conclude that he has mistaken his way, or that it would be advisable for him to turn back, or deviate into any by-path: on the contrary, their representations are suited to excite his vigilance and circumspection.

do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon, called *all-prayer*:[1] so he cried, in my hearing, "O Lord, I beseech thee deliver "my soul!"[2] Thus he went on a great while; yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like the mire in the streets. This frightful sight was seen, and these dreadful noises were heard, by him for several miles together: and coming to a place where he thought he heard a company of fiends coming to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley: he remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, "I "will walk in the strength of the Lord God:" so they gave back, and came no further.*

[1] Eph. vi. 18. [2] Psal. cxvi. 4.

* The fatal presumption into which men are soothed through ignorance and false doctrine of various kinds, is intended by the 'deep ditch,' into which "the blind lead the blind" and perish

One thing I would not let slip: I took notice that now poor Christian was so confounded that he did not know his own voice. And thus I per-

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with them.—'The dangerous quag,' on the other side of the narrow way, represents the opposite extreme, despair of God's mercy: and the mire of it agrees with that of the Slough of Despond.—In these opposite ways multitudes continually perish; some concluding that there is *no fear*, others that there is *no hope*. But the danger to which a real believer is exposed, of verging towards one of these extremes in times of inward darkness and disconsolation, is especially implied. They, who have had much opportunity of conversing with persons professing the peculiar doctrines of the gospel, have met with many who once were zealous and joyful; but their religious affections have declined; their duties are comparatively scanty and formal; their walk unsteady, and their hearts cold and uncomfortable. They call themselves backsliders, and complain of desertion: yet they have no heart to use proper means of recovering their vigour and cheerfulness; but love to be soothed in their present condition; and quiet themselves by presuming that they are true believers and abusing the doctrine of final perseverance. Many of this cast are doubtless *wholly* deceived. But even the true Christian, when greatly discouraged, may be powerfully tempted to seek peace of mind, by arguing with himself on the safety of his state, or trying to be satisfied without his former zeal, activity, and consolation: and Satan will find prompters to suggest to him, that this is the case of all established believers, and that fervent love belongs only to young converts, who are strangers to their own hearts. This is the more plausible, because the increase of sound judgment and abiding spiritual affections abates that earnestness (often indiscreet and disproportioned,) which sprang from mere selfish principles: and, when religious profession is so common as not to expose a man to reproach or persecution, many retain it, who have scarcely any appearance of spirituality, and who infect others with their contagious converse and example. But, while the well-instructed consistent believer, under the deepest discouragement, dreads and shuns this presumption,

ceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him; which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he had met with before, even to think that he should now blaspheme him that he loved so much before. Yet if he could have helped it he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.*

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he is liable to sink into despondency; and may be led to condemn all his past experience as delusion, to rank himself among the stony-ground hearers, to conclude that it is useless for him to pray or seek any more, and to lie down in enfeebling dejection. And again, perceiving this danger, he finds it very difficult, in the present dark state of his soul to avoid it, without seeming to abuse the free grace of the gospel. This state of mind is attended by much distress and perplexity: and makes way for many terrors and temptations: so that, though a man be not perplexed with doubts about the truth of the scriptures, he may be unable to make much use of them for his direction and comfort; and earnest instant prayer must be his only resource.—Cases sometimes occur, in which, through a concurrence of circumstances, this trial continues and increases for some time: but the true Christian is, as it were, constrained to press forward, and by faith he will at length put his enemies to flight.—Some have thought that the general notion of apparitions also was here alluded to, as giving the tempter an occasion of increasing the terror of such persons as are in that respect credulous and timorous.

* The case here intended is not uncommon among conscientious persons of strong imaginations, in circumstances of distressing temptation. Thoughts are *suddenly* excited in their

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the "shadow of death I will fear no ill, for thou art with me."[1]

[1] Ps. xxiii. 4.

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minds, with which their previous reflections had no connexion, even as if words were spoken to them. These suggestions are suited to induce them to think hardly of God, or his service, or his decrees; and this they abhor as direct blasphemy: or to harass them with other hateful ideas; which they consider as unpardonably criminal, inconsistent with a state of grace, and a mark of final reprobation. Yet did these suggestions accord to the state of their hearts, they would be *defiling* but not *distressing;* and instead of rejecting them at once with decided abhorrence, they would give them entertainment, and willingly employ their thoughts about them, as far as they dared: ("for the carnal mind is enmity against God," and can only be deterred from blasphemy, on many occasions, by the dread of his vengeance:) so that the distress they experience is exactly proportioned to the degree in which they have learned to love God, and hate every thing displeasing and dishonourable to him: and is itself an evidence of their conversion.—Our author had been so much baffled by this stratagem of the tempter, that it would have been extraordinary had he omitted it: for the subsequent discovery he made of his mistake, and of the way of resisting the devil in this case, qualified him to give suitable cautions to others.—The intrusion of evil thoughts should excite us to greater earnestness in prayer, pious meditations, or adoring praises; for this, above all things, will be found to close the mind most effectually against them.

The following lines come in here, as before:

'Poor man! where art thou now? thy day is night:
Good man, be not cast down, thou yet art right.
The way to heaven lies by the gates of hell:
Cheer up, hold out, with thee it shall go well.'

Then was he glad, and that for these reasons: first, because he gathered from thence, that some who feared God were in this valley as well as himself: secondly, for that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me; though by reason of the impediment that attends this place I cannot perceive it?[1] thirdly, for that he hoped (could he overtake them,) to have company by and by.—So he went on, and called to him that was before: but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke: then said Christian, "He "hath turned the shadow of death into the morn-"ing."[2]*

Now morning being come he looked back, not of desire to return, but to see by the light of the day what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which

[1] Job ix. 11. [2] Amos v. 8.

* Few things more effectually support the tempted, than to learn that others, whom they consider as believers, have been or are in similar circumstances: for the idea, that such a state of mind is inconsistent with true faith, gives the enemy his principal advantage. Indeed, this often proves the means of their deliverance: for in due season that light, affection, and consolation, for which they have long mourned, thirsted, prayed, and waited, will be vouchsafed them; and the review of the dangers they have escaped, now more clearly discerned than before, will enlarge their hearts with admiring gratitude to their great and gracious Deliverer.

lay betwixt them both. Also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, for after break of the day they came not nigh: yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."[1]

Now was Christian much affected with his deliverance from all the dangers of his solitary way: which dangers though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising; and this was another mercy to Christian: for you must note, that, though the first part of the valley of the shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous: for, from the place where he now stood even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets, here; and so full of pits, pitfalls, deep holes, and shelvings down, there; that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls they had in reason been cast away. But, as I said, just now the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness."[2]*

[1] Job xii. 22. [2] Job xxix. 3.

* Various interpretations are given of this second part of the valley, which only shew, that the author's precise idea in it lies more remote from general apprehension than in other passages;

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and, while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that Pagan has been dead many a day; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man that sat in the mouth of the cave, he could not tell what to think; speci-

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for they all coincide with some of the difficulties or dangers that are clearly described under other emblems.—In general we are taught by it, that believers are not most in danger when under the deepest distress; that the snares and devices of the enemy are so many and various, through the several stages of our pilgrimage, as to baffle all description or enumeration; and that all the emblems of the valley of Humiliation, and of the shadow of Death, could not fully represent the thousandth part of them. Were it not therefore, that the Lord undertakes to guide his people, by the light of his word and Spirit, they never could possibly escape them all.

ally because he spake to him, though he could not go after him, saying, You will never mend till more of you be burned. But he held his peace, and set a good face on it, and so went by and catched no hurt.* Then sang Christian,

O world of wonders! (I can say no less,)
That I should be preserved in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea, snares, and pits, and traps, and nets, did lie
My path about, that worthless silly I
Might have been catch'd, entangled, and cast down:
But since I live let Jesus wear the crown.

Now as Christian went on his way he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went; and looking forward he saw Faithful before him upon his journey. Then said Christian aloud, Ho ho! so ho! stay, and I will

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* The inhabitants of Britain are not thought to be in any *immediate* danger, either from Pope or Pagan. Yet something very like the philosophical part of paganism seems to be rising from the dead; and as, even by the confession of the late king of Prussia, who was a steady friend to the philosophical infidels, they 'are by no means favourable to general toleration,' it is not improbable but pagan persecution may also in due time revive. Nay it may be questioned, whether popery may not yet so far recover its vigour, as to make one more alarming struggle against vital Christianity, before that Man of Sin be finally destroyed. —Our author, however, has described no other persecution than what protestants in his time carried on against one another with very great alacrity.

be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength he quickly got up with Faithful, and did also overrun him; so that the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.*

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage: and thus Christian began.

My honoured and well-beloved brother Faith-

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* This *ascent* may denote those moments of encouragement, in which tempted believers rise superior to their difficulties; and are animated to desire the company of their brethren, whom dejection under humiliating experiences disposes them to shun. The conduct of Christian intimates that believers are sometimes ready to hinder one another, by making their own attainments and progress a standard for their brethren: but the lively exercise of faith renders men intent on pressing forward, and more apt to fear the society of such as would influence them to loiter, than to stop for them. This tends to excite an useful emulation: but, while it promotes diligence, it often gives occasion to those risings of vain-glory and self-preference, which are the forerunners of some humiliating fall: and thus believers often feel their need of help from the very persons whom they have foolishly undervalued. Yet this gives occasion to those mutual good offices, which unite them more closely in the nearest ties of tender affection.

ful, I am glad that I have overtaken you; and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.

FAI. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

FAI. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would in a short time with fire from heaven be burned down to the ground.

CHR. What! did your neighbours talk so?

FAI. Yes, it was for a while in every body's mouth.

CHR. What! and did no more of them but you come out to escape the danger?

FAI. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For, in the heat of the discourse, I heard some of them deridingly speak of you, and of your *desperate journey*; for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made mine escape.*

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* This episode, so to speak, and others of the same kind, give our author a happy advantage of varying the characters and experiences of Christians, as found in real life; and of thus avoiding the common fault of making one man a standard for others, in the circumstances of his religious progress.—It often happens, that they who have been acquainted before their con-

CHR. Did you hear no talk of neighbour Pliable?

FAI. Yes, Christian, I heard that he followed you till he came at the slough of Despond; where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

CHR. And what said the neighbours to him?

FAI. He hath since his going back been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

CHR. But why should they be so set against him, since they also despised the way that he forsook?

FAI. Oh! they say, hang him; he is turn-coat! he was not true to his profession! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.[1]

CHR. Had you no talk with him before you came out?

[1] Jer. xxix. 18, 19.

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version, and hear little of each other for some time after, find at length that they were led to attend to religion about the same period, without having opportunity or courage to confer together respecting it. The decided separation of a sinner from his old companions and pursuits, to walk with God in all his ordinances and commandments, from avowed dread of "the wrath to come," as well as the hope of eternal life, frequently excites serious thoughts in the minds of others, which they are not able wholly to shake off. In many indeed this is a mere transient alarm, insufficient to overcome the propensities of the carnal mind: but, when it arises from a real belief of God's testimony, it will at length produce a happy change.

FAI. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

CHR. Well, at my first setting out I had hopes of that man; but now I fear he will perish in the overthrow of the city: for "it hath happened to "him according to the true proverb, The dog is "turned to his vomit again; and the sow that "was washed to her wallowing in the mire."[1]

FAI. They are my fears of him too: but who can hinder that which will be?

Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves.* Tell me now what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.

FAI. I escaped the Slough that I perceive you fell into, and got up to the gate without that danger; only I met with one, whose name was Wanton, that had like to have done me a mischief.

CHR. It was well you escaped her net: Joseph was hard put to it by her, and he escaped her as

[1] 2 Pet. ii. 22.

* Apostates are often ashamed to own that they have had convictions. Even their former companions assume a superiority over them, do not think them hearty in the cause of ungodliness, and despise their cowardice and instability: while, feeling that they want an apology, they have recourse to lies and slanders with abject servility. On the other hand, they shun religious people, as afraid of encountering their arguments, warnings, and expostulations: and thus are in all respects exceedingly contemptible and wretched.

you did; but it had like to have cost him his life.[1] But what did she do to you.

FAI. You cannot think, but that you know something, what a flattering tongue she had: she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAI. You know what I mean; all carnal and fleshly content.

CHR. Thank God you have escaped her: "the "abhorred of the Lord shall fall into her ditch."[2]

FAI. Nay, I know not whether I did wholly escape her or no.

CHR. Why, I trow you did not consent to her desires.

FAI. No, not to defile myself, for I remembered an old writing that I had seen, which saith, "Her "steps take hold of hell."[3] So I shut mine eyes because I would not be bewitched with her looks: then she railed on me, and I went my way.*

[1] Gen. xxxix. 11—13 [2] Prov. xxii. 14.
[3] Prov. v. 5. Job xxxi. 1.

* Some men are preserved from desponding fears, and the suggestions of worldly wisdom, by receiving more distinct views of the truths of the gospel; and thus they proceed with less hesitation and interruption, in seeking to Christ for salvation: yet, perhaps, their temperature, turn of mind, habits of life, and peculiar situation, render them more accessible to temptations of another sort; and they are more in danger from the fascinations of fleshly lusts. Thus in different ways the Lord makes his people sensible of their depravity, weakness, and exposed situation; while he so moderates the temptation, or interposes for their deliverance, that they are preserved, and taught to ascribe all the glory to his name.

CHR. Did you meet with no other assault as you came?

FAI. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim going to the celestial City. Then said the old man, Thou lookest like an honest fellow: wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said, his name was Adam the first, and I dwell in the town of Deceit.[1] I asked him then what was his work? and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties in the world: and that his servants were those of his own begetting. Then I asked how many children he had? He said that he had but three daughters, "the Lust of the "flesh, the Lust of the eyes, and the Pride of life;"[2] and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, as long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last?

FAI. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but, looking in his forehead as I talked with him, I saw there written, "Put off the old man "with his deeds."

[1] Eph. iv. 22 [2] 1 John ii. 16.

CHR. And how then?

FAI. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me that should make my way bitter to my soul. So I turned to go away from him: but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "O wretched man!"[1]—So I went on my way up the hill.*

Now, when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

[1] Rom. vii. 24.

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* Those Christians, who, by strong faith or assured hope, endure hardships more cheerfully than their brethren, may sometimes be exposed to greater danger from the allurements of outward objects. Deep humiliation and great anxiety about the event, in many instances, tend to repress the lusts of the heart; by supplying a continual succession of other thoughts and cares: whilst constant encouragement, readily attained, too often leaves a man to experience them more forcibly. Nay, the same persons, who under pressing solicitude seem to be entirely delivered from some peculiar corruptions, find them revive and become very importunate when they have obtained more confidence about their salvation. The old Adam, *the corrupt nature*, proves a constant snare to many believers, by its thirsting after the pleasures, riches, honours, and pride of the world; nor can the victory be secured without great difficulty and trouble, and strong faith and fervent prayer.

Just there, said Christian, did I sit down to rest me; but, being overcome with sleep, I there lost this Roll out of my bosom.

FAI. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But, when I was a little come to myself again, I asked him wherefore he served me so? He said, because of my secret inclining to Adam the first: and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead, as before. So when I came to myself again I cried him mercy: but he said, I know not how to shew mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by and bid him forbear.

CHR. Who was that that bid him forbear?

FAI. I did not know him at first, but as he went by I perceived the holes in his hands and in his side: then I concluded that he was our Lord. So I went up the hill.

CHR. That man that overtook you was Moses. He spareth not, neither knoweth he how to shew mercy to those that transgress his law.

FAI. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I staid there.*

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* The doctrine of Moses did not essentially differ from that of Christ: but the giving of the law, that ministration of condemnation to all sinners, formed so prominent a part of his dis-

CHR. But did you not see the house that stood there on the top of that hill on the side of which Moses met you?

FAI. Yes, and the lions too, before I came at it: but, for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I passed by the porter and came down the hill.*

CHR. He told me, indeed, that he saw you go by: but I wish you had called at the house, for they

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pensation, in which the gospel was exhibited under types and shadows, that "the law" is said to have been "given by Moses," while "grace and truth came by Jesus Christ;" especially, as the shadows were of no further use when the substance was come. Even such desires of things forbidden as are effectually opposed and repressed, being contrary to the spirituality of the precept, "Thou shalt not covet," often greatly discourage the new convert; who does not duly recollect that the gospel is intended to relieve those who feel themselves justly condemned by the law. Yet these terrors prove the occasion of deeper humiliation, and greater simplicity of dependence on the mercy of God in Christ Jesus, as "the end of the law for righteousness "to every one that believeth." Many for a time escape discouragement because they are but superficially acquainted with their own hearts: yet it is proper they should be further instructed by such conflicts as are here described, in order to their greater stability, tenderness of conscience, and compassion for their brethren, in the subsequent part of their pilgrimage.

* This circumstance seems to imply, that, in our author's judgment, even eminent believers sometimes decline entering into communion with their brethren, according to *his views of it;* and that very lively affections and strong consolations may render them less attentive to externals. Indeed he deemed this a *disadvantage* and a *mistake*, (which seems intimated by Faithful's not calling either at the House of the Interpreter, or at the House Beautiful,) yet that is not a sufficient reason why other Christians should not cordially unite with them.—This is a

would have shewed you so many rarities that you would scarce have forgot them to the day of your death. But, pray tell me, did you meet nobody in the valley of Humility?

FAI. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

CHR. Well, and how did you answer him?

FAI. I told him that, although all these that he named might claim kindred of me, and that rightly, (for indeed they were my relations according to the flesh;) yet since I have become a pilgrim they have disowned me, as I have also rejected them; and therefore they are now no more than if they had never been of my lineage. I told him, moreover, that as to this valley he had quite misrepresented the thing; for "before honour is humility, "and a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which *he* esteemed most worth our affections.*

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beautiful example of that candour, in respect of those things about which pious persons differ, that consists with decided firmness in the great essentials of faith and holiness.

* While some believers are most tried with inward fears and conflicts, others are more tempted to repine at the outward de-

CHR. Met you with nothing else in that valley?

FAI. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else; but this bold-faced Shame would never have done.

CHR. Why, what did he say to you?

FAI. What! why he objected against religion itself. He said, it was a pitiful, low, sneaking business for a man to mind religion: he said, that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools,

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gradation, reproach, or ridicule to which religion exposes them. A man perhaps, at first, may flatter himself with the hope of avoiding the peculiarities and extravagances, which have brought enmity or contempt on some professors of the gospel; and of ensuring respect and affection, by caution, uprightness, and benevolence: but further experience and knowledge constrain him to adopt and avow sentiments, and associate with persons, that the world despises. And, seeing himself invincibly impelled by his conscience, to a line of conduct which insures the reproach of enthusiasm and folly, the loss of friends, and manifold mortifications, he is powerfully assaulted by discontent; and tempted to repine, that the way to heaven lies through such humiliations and worldly disappointments: till the considerations, adduced in Faithful's answer, enable him at length to overcome this assailant, and to seek the honour that cometh from God only."

and to be of a voluntary fondness to venture the loss of all for nobody else knows what.[1] He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate: as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I had taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, (which he called by finer names;) and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

CHR. And what did you say to him?

FAI. Say! I could not tell what to say at first. Yea, he put me so to it that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider that "that which is highly esteemed among men is had in abomination with God."[2] And I thought again, this Shame tells me what men are; but he tells me nothing what God or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the

[1] John vii. 48: 1 Cor. i. 26; iii. 18; Phil. iii. 7—9.
[2] Luke xvi. 15.

Highest. Therefore, thought I, what God says is best *is* best, though all the men in the world are against it: seeing then that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing?[1]—But indeed this Shame was a bold villain; I could scarce shake him out of my company: yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion: but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one.* And when I had shaken him off then I began to sing:

[1] Mark viii. 38.

* Persons of a peculiar turn of mind, when enabled to overcome temptations to discontent about worldly degradation, are exceedingly prone to be influenced by a false shame, and to profess religion with timid caution; to be afraid of declaring their sentiments with freedom in some places and companies, even when the most favourable opportunity occurs; to shun in part the society of those whom they love and esteem, lest they should be involved in the contempt cast on them; to be reserved and inconstant in attending on the ordinances of God, entering a

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh:
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims then
Be vigilant and quit themselves like men.

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name: for

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protest against vice and irreligion, bearing testimony to the truth, and attempting to promote the gospel: being apprehensive lest these things should deduct from their reputation for good sense, prudence, learning, or liberality of mind. Men, who are least exposed to those conflicts in which Christian was engaged, are often most baffled by this enemy: nor can others more readily make proper allowances for them in this case; any more than they can for such as experience those dark temptations of which they have no conception. Constitution, habits, connexions, extensive acquaintance with mankind, and an excess of sensibility, united to that pride which is common to man, continually suggest objections to every thing the world despises, which they can hardly answer to themselves; and excite such alarms as they cannot surmount: while a delicate sense of propriety, and the specious name of prudence, supply them with a kind of half excuse for their timidity. The constant trouble which this criminal and unreasonable shame occasions some persons, contrary to their judgment, endeavours, and prayers, gave our author the idea that 'this enemy bears a 'wrong name.' Many a suggestion made to the mind in this respect from time to time is so natural, and has so strong a party within, (especially in those who are more desirous of honour than of wealth or pleasure;) that men can scarcely help feeling for the moment as if there were truth in it, though they know upon reflection, that it is most irrational. Nay, these feelings insensibly warp their conduct; though they are

he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But, if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall "inherit glory," said Solomon; "but shame shall "be the promotion of fools."[1]

FAI. I think we must cry to Him, for help against Shame, that would have us be "valiant for truth "upon the earth."

CHR. You say true: but did you meet nobody else in that valley?

FAI. No, not I; for I had sunshine all the rest of the way through that, and also through the valley of the shadow of Death.*

[1] Prov. iii. 35.

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continually self-condemned on the retrospect. There are some who hardly ever get the better of this false shame; and it often brings their sincerity into doubt, both with themselves and others: but flourishing Christians at length in good measure rise superior to it, by such considerations as are here adduced, and by earnest persevering prayer.

* Christian in a great measure escaped the peculiar temptations that assaulted Faithful; yet he sympathized with him: nor did the latter deem the gloomy experiences of his brother visionary or imaginative, though he had been exempted from them. One man, from a complication of causes, is exposed to temptations of which another is ignorant; and in this case he needs much sympathy, which he seldom meets with: while they who are severe on him are liable to be baffled in another way, which, for want of coincidence in habit, temperature, and situation, he is equally prone to disregard. Thus Christians are

CHR. It was well for you; I am sure it fared far otherwise with me: I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him as if he would have crushed me to pieces: for as he threw me my sword flew out of my hand. Nay, he told me he was sure of me: but, I "cried to "God, and he heard me, and delivered me out of "all my troubles." Then I entered into the valley of the shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on Faithful, as he chanced to look on one side, saw a man, whose name is Talkative, walking at a distance besides them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner:*

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often led reciprocally to censure, suspect, or dislike each other, on those very grounds which would render them useful and encouraging counsellors and companions!

* The character here introduced, under a most expressive name, is an admirable portrait, drawn by a masterly hand from some striking original, but exactly resembling numbers in every age and place, where the truths of the gospel are generally known.—Talkative is not so called merely from his loquacity; but also from the *peculiarity* of his religious profession, which

Friend, whither away? are you going to the heavenly country?

TALK. I am going to that same place.

FAI. That is well; then I hope we may have your good company?

TALK. With a very good will will I be your companion.

FAI. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALK. To talk of things that are good to me is very acceptable, with you or with any other: and I am glad that I have met with those that incline to so good a work. For, to speak the truth, there are but few that care thus to spend their time, as they are in their travels; but choose much rather to be speaking of things to no profit: and this hath been a trouble to me.

FAI. That is indeed a thing to be lamented: for what thing so worthy of the use of the tongue

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gives scope to his natural propensity, by furnishing him with a copious subject, and enabling him to display his talents, or seek credit among pious persons, without the trouble and expense of practical godliness. Such vain talkers especially appear when religious profession is safe, and reputable, and even in many cases conducive to secular advantage. They may, therefore, be expected in our age and nation, particularly in populous places, where the preaching or profession of any doctrine excites little attention or surprise, but ensures regard and favour from a numerous body who hold the same opinions. Such men appear *above others*, pushing themselves into notice, and becoming more conspicuous than humble believers: but their profession, specious at a distance, will not endure a near and strict investigation.

and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well, for your saying is full of conviction: and, I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What thing is so pleasant? that is, if a man hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs; where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture?

FAI. That's true, but to be profited by such things in our talk, should be that which we design.

TALK. That is it that I said; for to talk of such things is most profitable: for by so doing a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus in general: but, more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn by talk what it is to repent, to believe, to pray, to suffer, or the like. By this also a man may learn what are the great promises and consolations of the gospel; to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAI. All this is true, and glad am I to hear these things from you.

TALK. Alas! the want of this is the cause that

so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by the which a man can by no means obtain the kingdom of heaven.

FAI. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

TALK. All this I know very well: for a man can receive nothing except it be given him from heaven: all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

TALK. What you will: I will talk of things heavenly or things earthly; things moral or things evangelical; things sacred or things profane; things past or things to come; things foreign or things at home; things more essential or things circumstantial: provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself,) he said to him, but softly, What a brave companion have we got? Surely this man will make a very excellent pilgrim.*

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* Zealous Christians, who are not well established in judgment and experience, are often greatly taken with the discourse of persons who speak fluently and plausibly on various subjects, with a semblance of truth and piety: yet they sometimes *feel*, as it were, a defect in their harangues, which makes them hesitate, though they are easily satisfied with specious explanations.—

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile with this tongue of his twenty of them that know him not.

FAI. Do you know him then?

CHR. Know him! yes, better than he knows himself.

FAI. Pray what is he?

CHR. His name is Talkative; he dwelleth in our town. I wonder that you should be a stranger to him; only I consider that our town is large.

FAI. Whose son is he? and whereabout doth he dwell?

Talkative's discourse is copied, with surprising exactness, from that of numbers who learn *doctrinally* to discuss even *experimental* subjects, of which they never felt the energy and efficacy in their own souls. Men of this stamp can take up any point in religion with great ease, and speak on it in an ostentatious manner: but the humble believer forgets himself, while from his heart he expatiates on topics which he longs to recommend to those whom he addresses. Humility and charity, however, dispose men to make the best of others, and to distrust themselves: so that, unless connected with proportionable depth of judgment and acuteness of discernment, they put them off their guard, in respect of vain-glorious talkers. It would be conceited and uncandid, they think, to suspect a man who says so many good things with great confidence and zeal; their dissatisfaction with the conversation they suppose was their own fault; if they disagreed with the speaker, probably they were in an error; if a doubt arose in their minds about his spirit or motives, it might be imputed to their own pride and envy. Thus they are seduced to sanction what they ought to protest against, and to admire those whom they should avoid; and that even by means of the most amiable dispositions!—What follows is peculiarly calculated to rectify such mistakes, and to expose the consequences of this ill-judged candour.

CHR. He is the son of one Say-well, he dwelt in Prating-row; and he is known of all that are acquainted with him, by the name of Talkative in Prating-row; and, notwithstanding his fine tongue, he is but a very sorry fellow.

FAI. Well, he seems to be a very pretty man.

CHR. That is, to them that have not thorough acquaintance with him: for he is best abroad; near home he is ugly enough. Your saying, that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures shew best at a distance, but very near more unpleasing.

FAI. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest (though I smiled,) in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any talk: as he talketh now with you, so will he talk when he is on the ale-bench: and the more drink he hath in his crown the more of these things he hath in his mouth: religion hath no place in his heart, or house, or conversation: all he hath lieth in his tongue; and his religion is to make a noise therewith.

FAI. Say you so! then am I in this man greatly deceived.

CHR. Deceived! you may be sure of it: remember the proverb, "They say, and do not:" but "the kingdom of God is not in word, but in "power."[1] He talketh of prayer, of repentance,

[1] Matt. xxiii. 3. 1 Cor. iv. 20.

of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin: yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him;[1] it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him, 'A saint abroad, and a devil at home.' His poor family finds it so: he is such a churl, such a railer at, and so unreasonable with, his servants, that they neither know how to do for, or speak to, him. Men that have any dealing with him say, it is better to deal with a Turk than with him, for fairer dealing they shall have at his hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and, if he findeth in any of them a *foolish timorousness*, (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion that he has by his wicked life caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.*

[1] Rom. ii. 23, 24.

* Those believers, who have made the most extensive and accurate observation on the state of religion in their own age and

FAI. Well, my brother, I am bound to believe you; not only because you say you know him, but also because like a Christian you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did: yea, had I received this report at their hands only that are enemies to religion, I should have thought it had been a slander; (a lot that often falls from bad men's mouths upon good men's names and professions:) but all these things, yea and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend: the very naming of

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place, and are most acquainted with the internal history of the church in other lands or former periods, may be deemed inferior in charity to their brethren; because they surpass them in penetration, and clearly perceive the mischiefs which arise from countenancing specious hypocrites. They would "do good to "all men," "bear with the infirmities of the weak," "restore "in meekness such as are overtaken in a fault," and make allowances for the tempted: but they dare not sanction such men as talk about religion and disgrace it; as mislead the simple, stumble the hopeful, prejudice the observing, and give enemies a plausible objection to the truth. Here *charity* constrains us to run the risk of being deemed *uncharitable*, by unmasking the hypocrite, and undeceiving the deluded. We must not indeed speak *needlessly* against any one, nor testify more than we know to be true even against a suspected person: but we should shew, that vain talkers belong to the world, though numbers class them among religious people, to the great discredit of the cause.

him among them makes them blush if they know him.

FAI. Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

CHR. They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcase, so *saying*, if it be alone, is but a dead carcase also. The soul of religion is the practic part: "Pure "religion and undefiled before God and the Fa- "ther, is this, to visit the fatherless and widows in "their affliction, and to keep himself unspotted "from the world."[1] This, Talkative is not aware of; he thinks that *hearing* and *saying* will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves that at the day of doom men shall be judged according to their fruits:[2] it will not be said then, Did you believe? but, Were you *doers*, or *talkers* only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith: but I speak this to shew you how insignificant the profession of Talkative will be at that day.

FAI. This brings to my mind that of Moses, by which he describeth the beast that is clean;[3] he is

[1] James i. 2, 3, 22—27. [2] Matt. xiii. 23. xxv. 31—46.
[3] Lev. xi; Deut. xiv.

such an one that parteth the hoof, and cheweth the cud: not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge; he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, retaineth the foot of a dog or bear; and therefore he is unclean.

CHR. You have spoken, for aught I know, the true gospel-sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great *talkers* too, "sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life giving sound."[1] "Things without life;" that is, without the true faith and grace of the gospel; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound, by their talk, be as if it were the tongue or voice of an angel.*

[1] 1 Cor. xiii. 1—3: xiv. 7.

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* Talkative seems to have been introduced on purpose, that the author might have a fair opportunity of stating his sentiments concerning the practical nature of evangelical religion, to which numbers in his day were too inattentive: so that this admired allegory has fully established the important distinction, between a dead and a living faith, on which the whole controversy depends. We may boldly state the doctrines of the gospel with all possible energy and clearness, and every objection must ultimately fall to the ground, and every abuse be excluded, provided

FAI. Well, I was not so fond of his company at first, but am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

FAI. What would you have me to do?*

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this distinction be fully and constantly insisted on: for they arise without exception from substituting some false notion of faith, in the place of that living, active, and efficacious principle, which the scriptures so constantly represent as the grand peculiarity of vital godliness.—The language used in this passage is precisely the same as is now branded with the opprobrious epithet of *legal*, by numbers who would be thought to admire the Pilgrim; as an impartial person must perceive, upon an attentive perusal of it; and indeed some expressions are used, which they, who are accustomed to stand before such as "make a man an offender "for a word," have learned to avoid. 'The practic part' is accurately defined to be the unfailing effect of that inward life which is the soul of religion. True faith justifies, as it forms the sinner's relation to Christ; but it always "works by love," and influences to obedience: hence the inquiry at the day of judgment will be rather about the inseparable fruits of faith, than about its essential properties and nature.

* When we speak to loose professors, we should always keep two things in view; either to get rid of such ensnaring and dishonourable companions, or to use proper means to convince them of their fatal mistake. There is indeed more hope of the most ignorant and careless than of them: yet "with God all things "are possible," and we should not despair of any, especially as the very same method is suited to both the ends proposed; which the subsequent discourse most clearly evinces. Very plain and particular declarations, whether in conversation or preaching, of those things, by which true believer's are distinguished from the most specious hypocrites, are best calcu-

CHR. Why, go to him, and enter into some serious discourse about the *power* of religion; and ask him plainly, (when he has approved of it, for that he will,) whether this thing be set up in his heart, house, or conversation.

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? how is it now?

TALK. Thank you, well; I thought we should have had a great deal of talk by this time.

FAI. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

TALK. I perceive, then, that our talk must be about the *power* of things. Well, it is a very good question, and I shall be willing to answer you: and take my answer in brief thus. First, where the

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lated to undeceive and alarm false professors; and form the most commodious fan, by which the irreclaimable may be winnowed from the society of real Christians. This is of great importance: for they are Achans in the camp of Israel, yea spots and blemishes to every company that countenances them. Doctrinal or even practical discussions, if confined to general terms, do not startle them; they mimic the language of experience, declaim against the wickedness of the world and the blindness of pharisees, and strenuously oppose the opinions held by some rival sect or party: they can endure the most awful declarations of the wrath of God against the wicked; supposing themselves to be unconcerned: nay they will admit that they are backsliders, or inconsistent believers: but, when the conversation or sermon compels them to complain, "In so saying thou condemnest us also;" they will hear no longer, but seek refuge under more comfortable preachers, or in more candid company; and represent their faithful monitors as censorious, peevish, and melancholy.

grace of God is in the heart it causeth there a great out-cry against sin: Secondly—

FAI. Nay, hold, let us consider of one at once: I think you should rather say, It shews itself by inclining the soul to abhor its sin.

TALK. Why, what difference is there between crying out against, and abhorring of, sin?

FAI. Oh! a great deal. A man may cry out against sin of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy: but she would willingly, notwithstanding that, have committed uncleanness with him.[1] Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

TALK. You lie at the catch, I perceive.

FAI. No, not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of the work of grace in the heart?

TALK. Great knowledge of gospel-mysteries.

FAI. This sign should have been first; but, first or last, it is also false: for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul.[2] Yea, if a man have all knowledge he may yet be nothing, and so consequently be no child of God. When

[1] Gen. xxxix. 11—15.

[2] 1 Cor. xiii.

Christ said, "Do you know all these things?" and the disciples had answered, Yes; he added, "Bles-
"sed are ye if ye do them." He doth not lay the blessing in the *knowing* of them, but in the *doing* of them. For there is a knowledge that is not attended with doing: "he that knoweth his mas-
"ter's will and doeth it not." A man may know like an angel and yet be no Christian: therefore your sign is not true. Indeed to *know* is a thing that pleaseth talkers and boasters; but to *do* is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There is therefore knowledge and knowledge; knowledge that resteth in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content: "Give me understanding and I
"shall keep thy law; yea, I shall observe it with
"my whole heart."[1]*

TALK. You lie at the catch again: this is not for edification.

[1] Ps cxix. 34.

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* *Spiritual* knowledge, obtained by an implicit belief of God's sure testimony under the teaching of the Holy Spirit, producing a hearty love of revealed truth, is always humbling, sanctifying, and transforming: but *speculative* knowledge is a mere *notion* of divine things, as distinct from a man's own concern in them, or a due apprehension of their excellency and importance; which puffs up the heart with proud self-preference, feeds carnal and malignant passions, and leaves the possessor under the power of sin and Satan.

FAI. Well, if you please, propound another sign how this work of grace discovereth itself where it is?

TALK. Not I, for I see we shall not agree.

FAI. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

FAI. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by. To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ.[1] This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him: to which hungerings, &c. the promise is made.[2]* Now,

[1] Ps. xxxviii. 18. Mark xvi. 16. John xvi. 8, 9. Acts iv. 12. Rom. vii. 24.
[2] Jer. xxxi. 19. Matt. v. 6. Gal. i. 15, 16. Rev. xxi. 6.

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* Divine teaching convinces a man that he is justly condemned for transgressing the law, and cannot be saved unless he obtain an interest in the merits of Christ by faith; and that unbelief, or neglect of this great salvation, springs from pride, aversion to the character, authority and law of God, and love to sin and the world; that it implies the guilt of treating the truth of God as a lie, despising his wisdom and mercy, demanding happiness as a debt from his justice, and defying his "wrath revealed from heaven against all ungodliness and unrighteousness of men." This conviction makes way for discovering that a free salvation by faith is exactly suited to his case: he perceives the glory of the divine perfections harmoniously displayed in the person and redemption

according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But, though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment before he can with steadiness conclude that this is a work of grace.*

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of Christ; and his heart is inwardly drawn to close with the invitations of the gospel, and to desire above all things the fulfilment of its exceedingly great and precious promises to his soul. The expression *revealed in him* is taken from St. Paul:[1] but as his conversion was extraordinary without the intervention of means or instruments, and as he seems rather to have intended his appointment to the ministry, and that communication of the knowledge of Christ to his soul, by which he was qualified as an apostle to reveal him to mankind, and not simply that divine teaching by which he was led to become a Christian; perhaps it is most accurately applied to the ordinary experience of believers. Our author, however, evidently meant no more than the illumination of the Holy Spirit enabling a man to understand, believe, admire, and love the truths of the Bible respecting Christ; and not any new revelation, declaring his interest in the Saviour, by a whisper, vision, or any such thing. These enthusiastic expectations and experiences have deceived many and stumbled more: and have done greater harm to the cause of evangelical religion that can be conceived or expressed.

* The prevalence of those fervent desires and earnest expectations, in which the exercise of true faith greatly consists, is the proper evidence of saving grace; and the sweet spirit of reliance and confidence, which is inseparable from frequent and earnest applications to the Saviour, put vigour into all holy affections and

To others it is thus discovered: First, By an experimental confession of his faith in Christ: Secondly, By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness, (if he hath a family,) and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word.[1]—And, now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

TALK. Nay, my part is not now to object but to hear: let me therefore have your second question.

FAI. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your religion "in word or in tongue," and not "in deed "and truth?" Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he that

[1] Job xlii. 5, 6. Ps. l. 23. Ezek. xx. 43. Matt. v. 8. John xiv. 15. Rom. x. 9, 10. Phil. i. 27.

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exertions. But few, comparatively, have such strong faith, and distinct views, and sound judgment, and victory over corrupt passions, as habitually to draw the proper conclusion from their own experience. This our author has judiciously noticed.

"commendeth himself is approved, but whom the "Lord commendeth." Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Then Talkative at first began to blush: but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions: because I count not myself bound thereto, unless you take upon you to be a *catechizer*; and, though you should do so, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?

FAI. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you which is said of a whore, to wit, that 'she is a shame to all 'women;' so you are a shame to all professors.*

* It is not enough to state practical and experimental subjects in the plainest and most distinguishing manner: we ought

TALK. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with: and so, adieu!

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life: but he is gone, as I said: let him go, the loss is no man's but his own: he has saved us the trouble of going from him; for, he continuing (as I suppose he will do,) as he is, he would have been but a blot in our company: besides, the apostle says, "From such with-"draw thyself."*

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also to apply them to men's consciences, by the most solemn and particular interrogations.—In public, indeed, care must be taken not to turn the thoughts of a congregation to an individual: yet we should aim to lead every one to reflect on his own case, and excite his conscience to perform the office of a faithful monitor. But in private, when we have ground to suspect that men deceive themselves, such plain-dealing is the best evidence of disinterested love. It is at present, alas! much disused, and deemed inconsistent with politeness; so that, in many cases, an attempt of this kind would be considered as a direct outrage and insult: and perhaps, in some circles, the language of these plain pilgrims might be exchanged for that which would be less offensive, without deducting from its energy; yet zeal for the honour of the gospel, and love to the souls of men, are, no doubt, grievously sacrificed to urbanity, in this age of courteous insincerity.

* This apostolical rule is of the greatest importance. While conscientious Christians, from a mistaken candour, tolerate scandalous professors and associate with them, they seem to allow that they belong to the same family; and the world will charge their immoralities on the doctrines of the gospel, saying of those who profess them, 'They are all alike if we could find

FAI. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood if he perisheth.

CHR. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now a days, and that makes religion to stink in the nostrils of many as it doth: for they are these talkative fools, whose religion is only in words, and who are debauched and vain in their conversation, that, being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they be either made more conformable to religion, or the company of saints would be too hot for them.

How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes:
And so will all but he that heart-work knows.

'them out.' But did all, "who adorn the doctrine of God our "Saviour" withdraw from such men; their crimes would rest with themselves, and the world would be compelled to see the difference between hypocrites and real Christians. This is also the most effectual method of exciting self-deceivers or inconsistent professors to self-examination, and of thus bringing them to be "ashamed" and humbled in true repentance; and at the same time, it tends to deprive such men of that influence which they often employ to mislead and pervert hopeful inquirers and unestablished believers. Even the best conducted discipline would have but a partial effect in preventing these evils, if not

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise no doubt have been tedious to them; for now they went through a wilderness.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, Who comes yonder?

Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful, for it was he that set me the way to the Gate. Now was Evangelist come up unto them, and thus saluted them.

Peace be with you, dearly beloved: and peace be to your helpers.

Chr. Welcome, welcome, my good Evangelist: the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

And a thousand times welcome, said good Faithful, thy company, O sweet Evangelist, how desirable is it to us poor pilgrims.

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all

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followed up by this conduct of individuals; and, where the former cannot be obtained, the latter would produce happier consequences than believers in general can suppose.

things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day. I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed and you have reaped; and the day is coming, when "both he "that sowed and they that reaped shall rejoice "together:" that is, if you hold out; "for in "due time ye shall reap, if ye faint not."[1] The crown is before you and it is an incorruptible one; "so run, that you may obtain" it. Some there be that set out for this crown, and after they have gone far for it another comes in and takes it from them: "hold fast therefore that you have, let "no man take your crown."[2] You are not yet out of the gunshot of the devil: "you have not resisted "unto blood, striving against sin:" let the kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side of the other world get within you: and, above all, look well to your own hearts and to the lusts thereof, for they are "deceitful "above all things and desperately wicked:" set your faces like a flint; you have all power in heaven and earth on your side.*

[1] John iv. 36; Gal. vi. 9. [2] 1 Cor. ix. 24—27; Rev. iii. 11.

* The author, intending in the next place to represent his pilgrims as exposed to severe persecution, and to exhibit in one

Then Christian thanked him for his exhortation; but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

My sons, you have heard in the words of the truth of the gospel, "that you must through "many tribulations enter into the kingdom of "heaven;" and again that "in every city bonds "and afflictions abide you:" and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now as you see you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be

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view what Christians should expect, and may be exposed to, from the enmity of the world, very judiciously introduces that interesting scene by Evangelist's meeting them, with suitable cautions, exhortations, and encouragements. The minister, by whose faithful labours a man is first directed into the way of salvation, commonly retains great influence; and is considered with special affection, even when various circumstances have placed the convert at a distance under some other pastor. The conversation, therefore, of such a beloved friend tends to recall to the minds of believers their former fears, trials, and deliverances; which animates them to encounter further difficulties, and opens the way for seasonable counsels and admonitions.

hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony, which you hold, with blood: but "be you faithful unto death, "and the King will give you a crown of life." He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But, when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and "com-"mit the keeping of your souls to God, as unto a "faithful Creator."*

Then I saw in my dream that, when they were

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* The able and faithful minister can foretel many things, from his knowledge of the scriptures, and enlarged experience and observation, of which his people are not aware. He knows before hand, "that through much tribulation they must enter into "the kindgom of God;" and the circumstances of the times aid him in discerning what trials and difficulties more especially await them. A retired life shelters a believer from the enmity of the world: and timid men are often tempted on this account to abide *in the wilderness;* to choose obscurity and solitude, for the sake of quiet and safety, to the neglect of those active services for which they are qualified. But, when Christians are called forth to more public situations, they need peculiar cautions and instructions, for inexperience renders men inattentive to the words of scripture; and they often do not at all expect, or prepare for, the trials which are inseparable from those scenes on which they are perhaps even impatient to enter.

got out of the wilderness, they presently saw a town before them; the name of that town is Vanity; and at the town there is a fair kept, called Vanity-fair: it is kept all the year long: it beareth the name of Vanity-fair, because the town where it is kept is "lighter than vanity," and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity."[1]

The fair is no new-erected business, but a thing of ancient standing: I will shew you the original of it.—Almost five thousand years agone there were pilgrims walking to the celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving, by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity; and that it should last all the year long: therefore at this fair are all such merchandize sold as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.—And moreover at this fair there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind.—Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

[1] Eccles. i. 2, 14; ii. 11, 17; xi. 8; Isaiah xl. 17.

And, as in other fairs of less moment there are several rows and streets under their proper names, where such and such wares are vended, so here likewise you have the proper places, rows, streets, (viz. countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row; where several sorts of vanities are to be sold. But, as in other fairs some one commodity is as the chief of all the fair, so the ware of Rome and her merchándize is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.*

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* Our author evidently designed to exhibit in his allegory the grand outlines of the difficulties, temptations, and sufferings, to which believers are exposed in this evil world; which, in a work of this nature, must be related as if they came upon them one after another in regular succession; though in actual experience several may meet together, many may molest the same person again and again, and some harass him in every stage of his journey. We should, therefore, singly consider the instruction conveyed by each allegorical incident, without measuring our experience, or calculating our progress, by comparing them with *circumstances* which might be reversed or altered with almost endless variety.—In general, Vanity-fair represents the wretched state of things, in those populous places especially, where true religion is neglected and persecuted; and indeed of "the whole "world lying in wickedness," as distinguished from the church of redeemed sinners. This continues the same, in respect of the general principles, conduct, and pursuits of mankind, through all ages and nations: but Christians are called to mix more with it at some times than at others: and Satan, the god and prince of it, is permitted to excite fierce persecution in some places and on some occasions, while at other times he is restrained. Many, therefore, seem to spend all their days in the midst of

Now, as I said, the way to the celestial City lies just through this town where this lusty fair is

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Vanity-fair, and of continual insults or injuries; while others are only sometimes thus exposed, and pass most of their lives unmolested: and a few are favoured with so obscure a situation, and such peaceable times, that they are very little acquainted with these trials.—Mr. Bunyan, living in the country, had frequent opportunities of witnessing those fairs which are held first in one town and then in another, and of observing the pernicious effects produced on the principles, morals, health, and circumstances of young persons especially, by thus drawing together a multitude, from motives of interest, dissipation, and excess. He must also, doubtless, have found them to be a very dangerous snare to serious or hopeful persons: so that his delineation of this case, under allusions taken from this scene, will be more interesting and affecting to those who have been spectators of it, than to such as have moved in higher circles, or dwelt chiefly in populous cities.—Worldly men covet, pursue, grasp at, and contend for, the things of time and sense, with eagerness and violence, so that their conduct aptly resembles the bustle, selfishness, artifice, dissipation, riot, and tumult of a large crowded fair. The profits, pleasures, honours, possessions, and distinctions of the world, are as transient and frivolous as the events of the fair-day; with which the children are delighted, but which every man of sense contemns. Solomon, after a complete experiment, pronounced the whole to be "vanity of vani-"ties;" the veriest vanity imaginable, a complex vanity, an accumulation of cyphers, a lottery consisting entirely of blanks; every earthly object being unsuitable to the wants of the rational soul, unsubstantial, unsatisfactory, disappointing, and perishing. Yet this traffic of vanities is kept up 'all the year:' because the carnal mind always hankers after one worldly trifle, or other, and longs 'for change of follies, and relays of joy;' while objects suited to its feverish thirst are always at hand to allure it, deriving their efficacy from continually pressing, as it were, on the senses.—When our first parents were fatally prevailed on to join Satan's apostacy, they "forsook the fountain of living "waters, to hew out for themselves broken cisterns;" and the

kept; and he that will go to the city, and yet not go through this town, "must needs go out of the "world." The Prince of princes himself, when here, went through this town to his own country, and that upon a fair-day too: yea, and as I think, it was Beelzebub the chief lord of this fair that in-

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idolatry of seeking happiness from the creature instead of the Creator has been universal among all their posterity. Since the promise of a Saviour opened to fallen men a door of hope, the tempter has continually tried to allure them by outward objects, or induce them by the dread of pain and suffering, to "neglect "so great salvation." Thus the prince of the devils sets up this fair; and by teaching men to abuse the good creatures of God to vile purposes, or to expect from them such satisfaction as they were never meant to afford, he has used them as baits to the ambition, avarice, levity, and sensuality of the carnal mind. No crime has ever been committed on earth, or conceived in the heart of man, which did not arise from this universal apostacy and idolatry; from the excess, to which the insufficiency of the object to answer the proposed end gives rise; and from the vile passions which the jarring interests or inclinations of numberless competitors for honour, power, wealth, and pleasure, cannot fail to excite. As the streams of impiety and vice, which flow from this source, are varied, according to men's constitutions, educations, habits, and situations; so different worldly pursuits predominate in divers nations, or stages of civilization. Hence the manifold variations in the human character, which equal the diversity of their complexions, shape, or capacities, though they be all of one nature. To this an allusion is made by 'the rows' in this fair.—The merchandize of Rome, which suited a rude and ignorant age, has now given place to the more plausible wares of sceptical philosophers, which are more agreeable to the pride of learning and human reasoning.—Even things lawful in themselves, when sought, or possessed in a manner which is not consistent with "seeking *first* the kingdom of God, and his righteousness," become allurements of Satan, to draw sinners into his fatal snare.

vited him to buy of his vanities: yea would have made him Lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub had him from street to street, and shewed him all the kingdoms of the world in a little time, that he might if possible allure that Blessed One to cheapen and buy some of his vanities. But he had no mind to the merchandize, and therefore left the town without laying out so much as one farthing upon these vanities.[1] This fair, therefore, is an ancient thing, of long standing, and a very great fair.*

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all they people in

[1] Matt. iv. 8, 9. Luke iv. 5—7.

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* Christianity does not allow men to "bury their talent in the "earth," or to put their light under a bushel:" they should not "go out of the world," or retire into cloysters and deserts; and, therefore, they must all go through this fair. Thus our Lord and Saviour endured all the temptations and sufferings of this evil world, without being at all impeded or entangled by them, or stepping in the least aside to avoid them. The age in which he lived peculiarly abounded in all possible allurements: and he was exposed to such enmity, contempt, and sufferings, as could never be exceeded or equalled. But "he went about "doing good;" and his whole conduct, as well as his indignant repulse of the tempter's insolent offer, has emphatically shewn his judgment of all earthly things, and exhibited to us an example that "we should follow his steps."

Here are inserted the following lines:

'Behold Vanity-fair! The pilgrims there
Are chained, and stoned beside:
Even so it was our Lord past here,
And on mount Calvary died.'

the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: for, first, the pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools,[1] some they were bedlams, and some they were outlandish men.—Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said: they naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other they seemed barbarians each to the other.—Thirdly, But that which did not a little amuse the merchandizers was, that these pilgrims set very light by all their wares: they cared not so much as to look upon them; and, if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away "mine eyes from beholding vanity!"[2] and look upwards, signifying that their trade and traffic was in heaven.[3]*

[1] 1 Cor. iv. 9, 10. [2] Ps. cxix. 37. [3] Phil. iii. 20, 21.

* The presence of real Christians in those places, where a large concourse of worldly men is collected for sinful purposes, must produce a disturbance and effervescence: and the smaller the number is of those, who by their actions, words, or silence protest against vice and impiety, the fiercer the opposition that will be excited.—A pious clergyman, on board a vessel where he was a single exception to the general ungodliness that prevailed, gave great offence by constantly but silently withdrawing when oaths or unseemly discourse made his situation uneasy; and he

One chanced, mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they looking gravely upon him, said, "We "buy the truth."[1] At that there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the

[1] Prov. xxiii. 23.

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was called to account for so assuming a singularity!—Consistent believers, appearing in character among worldly people and not disguising their sentiments, always excite this opposition; but more accommodating professors escape it. An avowed dependence on the righteousness and atonement of Christ for acceptance gives vast offence to those who rely on their own good works for justification: and conformity to the example, and obedience to the commandments of the Redeemer, are deemed precise and uncouth in the judgment of those who "walk accord-"ing to the course of this world," and they deem the Christian *insane* or *outlandish* for his peculiarities. His discourse, seasoned with piety, humility, and spirituality, so differs from the "filthy "conversation of the wicked," and the polite simulation of the courtly, that they can have no intercourse with him, or he with them: and, when he speaks of the love of Christ, and the satisfaction of communion with him, while *they* "blaspheme the "worthy name by which he is called," they must seem "*barba-*"*rians*" each to the other. But above all, the believer's contempt of worldly things, when they interfere with the will and glory of God, forms such a testimony against all the pursuits and conduct of carnal men, as must excite their greatest astonishment and indignation: while he shuns with dread and abhorrence, as incompatible with salvation, those very things to which they wholly addict themselves without the least remorse.

fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem;[1] and that they had given no occasion to the men of the town, nor yet to the merchandizers, thus to abuse them, and to let them in their journey; except it was for that, when one asked them what they would buy, they said they would "buy the truth."—But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair.* There therefore they lay for some time, and were made the

[1] Heb. xi. 13—16.

* When the scoffs of those, "who think it strange that Chris-"tians will not run with them to the same excess of riot," extort from them a full and explicit declaration of their principles, it may be expected that the reproaches and insults of their despisers will be increased: and then all the mischief and confusion which follow will be laid to their charge: 'There were no such 'disputes about religion before they came;' "These men who "turn the world upside down are come hither also;" "they "exceedingly trouble the city," town, or village, by their uncharitable discourse and example!—Thus Satan takes occasion to excite

objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them. But, the men being patient, and "not "rendering railing for railing, but contrariwise "blessing," and giving good words for bad, and kindness for injuries done; some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortune. The other replied that, for aught they

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persecution, when he fears lest the servants of God should successfully disseminate their principles: and persecuting princes and magistrates, his 'most trusty friends,' are deputed by him to molest and punish their peaceable subjects, for conscientiously refusing conformity to the world, or for dissenting from doctrines and modes of worship which they deem unscriptural. Thus, the most valuable members of the community are banished, imprisoned, or murdered: multitudes are tempted to hypocrisy; encouragement is given to time-servers to seek secular advantages by acting contrary to their consciences; the principles of sincerity and integrity are generally weakened or destroyed, by multiplied prevarications and false professions; and numerous instruments of cruelty and oppression are involved in this complication of atrocious crimes.—Our author doubtless drew many of his portraits, in the subsequent historical picture, from originals then sufficiently known; and if any think that he has heightened his colourings, it may furnish them with a subject for gratitude, and a reason for content and peaceable submission to our rulers. In Fox's Martyrs we meet with authenticated facts, that fully equal this allegorical representation: nay, 'The Acts of the Apostles' give us the very same view of the subject.

could see, the men were quiet and sober, and intended nobody any harm: and that there were many, that traded in their fair, that were more worthy to be put into the cage, yea and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison of the rest,) several of the men of the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that the cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.*

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* The contempt, injustice, and cruelty, with which persecutors treat the harmless disciples of Christ, give them an occasion of discovering that amiable conduct and spirit which accord to the precepts of scripture, and the example of persecuted prophets and apostles: and this often produces the most happy effects on those who are less prejudiced; which still more exasperates

Then were they remanded to the cage again, until further orders should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer even he should have the best of it: therefore each man secretly wished that he might have that preferment: but, committing themselves to the all-wise dispose of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

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determined opposers: yet it frequently procures a short respite for the persecuted, while worldly people quarrel about them among themselves. And, even if greater severity be at length determined on, persevering prudence, meekness, and patience, amidst all the rage of their enemies, will bear testimony for them in the consciences of numbers; their religion will appear beautiful, in proportion as their persecutors expose their own odious deformity; God will be with them to comfort and deliver them; he will be honoured by their profession and behaviour; and many will derive the most important advantage, from their patient sufferings and cheerful fortitude in adhering to the truths of the gospel. But, when believers are put off their guard by ill usage; when their zeal is rash, contentious, boasting, or disproportionate; when they are provoked to render "railing for "railing," or to act contrary to the plain precepts of scripture: they bring guilt on their consciences, stumble their brethren, harden the hearts and open the mouths of opposers, dishonour God and the gospel, and gratify the great enemy of souls; who malignantly rejoices in their misconduct, but is tortured when they endure sufferings in a proper manner.

Then, a convenient time being appointed, they brought them forth to their trial in order to their condemnation. When the time was come they were brought before their enemies, and arraigned. The judge's name was lord Hate-good: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these: 'That they were enemies to, and disturbers of, their trade; that they had made commotions and divisions in the town; and had won a party to their own most dangerous opinions, in contempt of the law of their prince.'

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us were won by beholding our truth and innocence: and they are only turned from the worse to the better. And, as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.*

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* The description of the process, instituted against the pilgrims, is given in language taken from the legal forms used in our courts of justice, which in Mr. Bunyan's days were shamefully perverted to subserve the most iniquitous oppressions.—The allegorical narrative is framed in such a manner as emphatically to expose the *secret* reasons which influence men to persecute their inoffensive neighbours; and the very names employed declare the several corrupt principles of the heart from whence this atrocious conduct results. Enmity against God, and his holy character, law, worship, truth, and servants, is the principal source of persecution: whence the name of the judge in Faithful's trial. The interference of spiritual religion with men's

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pick-thank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench that he is ———*

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covetous, ambitious, and sensual pursuits; and the interruption it gives to their false peace, and unanimity in ungodliness or hypocrisy, which it tends to expose and undermine, form the grounds of the indictment: that is, when the persecuted can truly answer, that they 'only set themselves against that which 'sets itself against Him, who is higher than the highest;' and when they do not suffer "as evil-doers, busy-bodies in other "men's matters," ambitious competitors for secular advantages, or contentious disputants about political questions.

* The names of these witnesses declare the characters of the most active instruments of persecution. Even Pilate could perceive that the Jewish scribes and priests were actuated by *envy*, in delivering up Jesus to him. His instructions discredited theirs, and diminished their reputation and influence: he was more followed than they: and, in proportion as he was deemed a teacher sent from God, they were disregarded as blind guides. Thus formal instructors, and learned men who are strangers to the power of godliness, have always affected to despise the professors and preachers of the gospel as ignorant enthusiasts. They envy the reputation acquired by them, and are angry at the success of their doctrines. If they have not the authority to silence the *minister*, they will brow-beat such of his hearers as are within the reach of their influence; especially if they have affronted them by forsaking their uninteresting instructions. If they can-

JUDGE. Hold, give him his oath.

So they sware him.—Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country: he neither regardeth prince nor people, law nor custom; but doeth all that he can to possess all men with certain of his disloyal notions,* which he in the general

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not prevail upon "the powers that be" to interfere; they will employ reproaches, menaces, or even oppression, to obstruct the progress of evangelical ministers; should any obsolete law remain unrepealed, of which they can take advantage, they will be the first to enforce it; and, if the rulers engage in persecution, they will take the lead, as prosecutors and witnesses.—As this was remarkably the case in our author's days; and as the history of the Old and New Testaments, and every authentic record of persecutions, give the same view of it; we cannot be greatly at a loss to know what was especially meant by this emblem. In other respects there is seldom much in the circumstances of pious persons to excite the *envy* of their ungodly neighbours; as they despise their spiritual privileges and comforts.

* It has always been the practice of envious accusers to represent those who refuse religious conformity, as *disloyal* and disaffected to the civil government of their country; because they judge it "right to obey God rather than man!" How grievous then is it that any, who profess the gospel, should give plausibility to such calumnies! How desirable for them, after the example, and in obedience to the precepts of Christ and his apostles, "by well-doing to put to silence the ignorance "of "foolish men:" "to avoid all appearance of evil;" "to render "to Cæsar the things that are Cæsar's;" and to constrain even enemies to bear testimony to their peaceable deportment! This would exhibit their patient suffering for conscience' sake as amiable and respectable, in the eyes of all not immediately engaged in persecution; and would give a sanction to their most bold and decided testimony against every kind of vice, impiety, and false religion. But, when they revile the persons of rulers, or make

calls 'principles of faith and holiness.' And, in particular I heard him once myself affirm, that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Then did the Judge say unto him, Hast thou any more to say?

ENVY. My lord, I could say much more, only I would not be tedious to the court. Yet if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him.—So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner: they also asked what he could say for their lord the king against him? Then they sware him; so he began:

My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him: however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say that our religion was naught, and such by which no man could please

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religion the pretext for intermeddling *out of their place* in political matters, and of attempting to disturb the peace of the community; they exceedingly strengthen men's prejudices against the doctrines of the gospel, and the whole body of those who profess them; and thus give occasion, and furnish an excuse, for that very persecution of which they complain, in other respects with the greatest justice.

God. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.*

Then was Pickthank sworn, and bid say what he knew in the behalf of their lord the king against the prisoner at the bar.

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* Superstition represents another class of underling persecutors;—for the principals are often masked infidels. Traditions, human inventions, forms, and externals, appear to them decent, venerable, and sacred; and they are mistaken, with pertinacious ignorance, for the substance of religion. As mere *circumstances* of worship, some of these may very well answer the purpose; provided they be not *imposed*, magnified above their value, or substituted in the place of things essentially good: others are bad, in their origin, use, and tendency: yet the truths, ordinances, and commandments of God are made void, that men may keep them! What is pompous or burdensome appears to such men meritorious: and the excitement of mere natural passions (as at a tragedy,) is deemed a most needful help to true devotion. They are, therefore, eminently qualified to be witnesses against the faithful servants of God: for they "think "they are thus doing him service," while they are opposing a company of profane despisers of their idolized forms; a set of fanatics, heretics, and pestilent schismatics! Their religious zeal contracts and hardens their hearts; and the supposed goodness of the cause sanctifies their bitter rage, enmity, and calumny. The extreme odiousness of these proceedings should excite all who love the truth, to keep at the utmost distance from such obstinate confidence and violence; to discountenance them to the utmost, in the zealots of their own sentiments; and to leave the enemies of the gospel, if possible, to monopolize this disgrace. For hitherto almost all parties have been betrayed into it, when advanced to power; and this has given the enemies of Christianity their most plausible arguments against it.

My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the lord Old-man, the lord Carnal-delight, the lord Luxurious, the lord Desire-of-vain-glory, my old lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said, moreover, that, if all men were of his mind, if possible there is not one of these noblemen should have any longer a being in this town. Besides he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.*

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* Pickthank represents a set of tools that persecutors continually use; namely, men of no religious principle; who assume the appearance of zeal for any party, as may best promote their interest; and who inwardly despise both the superstitious and the spiritual worshipper. These men discern little in the conduct or circumstances of believers to excite either their rage or envy: but, if their superiors be disposed to persecute, they will afford their assistance; for preferment runs in this channel. So that they bear their testimony from avarice or ambition, and flatter the most execrable characters, in order to get forward in this world: this being the grand object to which they readily sacrifice every thing else.—The names of those against whom Faithful spoke shew that his *crime* consisted in protesting, by word and deed, against vices which the great too often think themselves privileged to commit without censure; and not in reviling the persons or misrepresenting the actions of superiors. The former may with great propriety be done at all times; and on some occasions the testimony against sin cannot be too closely

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAI. May I speak a few words in my own defence?

JUDGE. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately on the place: yet, that all men may see our gentleness towards thee, let us hear what thou hast to say.

FAI. I say then, in answer to what Mr. Envy hath spoken, I never said aught but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss, in this, convince me of my error; and I am ready here before you to make my recantation.

As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail and the like,) that the prince of this town, with all the rab-

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applied to the consciences of the guilty, without respect of persons: but the latter is always unjust and unscriptural.

blement, his attendants, by this gentleman named, are more fit for a being in hell than in this town and country: and so the Lord have mercy upon me.*

Then the judge called to the jury, (who all this while stood by to hear and observe;) Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply

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* Faithful's defence is introduced by these lines, as in the foregoing instances:

> Now, Faithful, play the man, speak for thy God;
> Fear not the wicked's malice, nor their rod:
> Speak boldly, man, the truth is on thy side;
> Die for it, and to life in triumph ride.

Christians in such circumstances should be more concerned for the honour of God than for their own credit or safety; and they should take occasion to bear a decided testimony to the truths, commandments, and institutions of scripture: leaving it to their accusers, judges, or hearers, to determine what sentiments and practices are thus proved to be antichristian, or what numbers of "teachers in Israel" are exposed as blind guides. That faith (by which alone we approach to God, and acceptably worship him,) has no other object than divine revelation; nothing done without the *express warrant* of scripture can be profitable to eternal life, whatever may be said for its expediency; but every thing foisted into religion *contrary* to that sacred rule must be an abomination. Human faith may please men; but without a divine faith it is impossible to please God, either in general or in any particular action. And, as we seldom can speak against the vile lusts of men, without being judged by implication to rail against such as are notoriously addicted to them, we cannot be the followers of him, "whom the world hated, because he testified of it "that its works were evil," unless we be willing to risk all consequences in copying his example.

and confession. It lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river.[1]—There was also an act made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace.[2]—There was also an act made in the days of Darius, that whoso for some time called upon any god but him should be cast into the lion's den.[3] Now the substance of these laws this rebel has broken, not only in thought, (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition to prevent mischief, no crime yet being apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed he deserveth to die the death.*

[1] Exod. i. [2] Dan. iii. [3] Dan. vi.

* A more just and keen satirical description of such *legal* iniquities can scarcely be imagined, than that contained in this passage. The statutes and precedents adduced (with a humorous and well imitated reference to the style and manner in which charges are commonly given to juries,) shew what patterns persecuting legislators and magistrates choose to copy. and whose kingdom they labour to uphold. Nor can any impartial man deny that the inference is fair which our author meant the reader

Then went the jury out, whose names were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first Mr. Blindman, the foreman, said, I see clearly that man is a heretic. Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death. And so they did: therefore he was presently condemned to be had from the place where he was to the place

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to deduce: namely, that *nominal* protestants, enacting laws requiring conformity to their own creeds and forms, and inflicting punishments on such as peaceably dissent from them, are actually involved in the guilt of these heathen persecutors, and of their antichristian successors; even if their doctrine and worship be allowed to be scriptural and spiritual. For these methods only serve to promote hypocrisy, and to expose the conscientious to the malice, envy, or avarice of the unprincipled.

from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out to do with him according to their law: and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they had stoned him with stones; then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.*

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* The names of the jury-men, and their general and particular verdicts, the cruel execution of Faithful, and the happy event of his sufferings, need no comment. It was not indeed the practice of the times in which our author lived, to inflict death on those who were persecuted for conscience' sake: yet very great rigours were used; the system then adopted, if carried to its consequences, must have ended in the extermination of all nonconformists from the land: it was natural to expect still greater cruelty from persons who were found capable of the severities already experienced: and without all doubt many actually lost their lives, in one way or other, by the persecutions to which they were exposed.—All those who feel a disposition to employ the power of the magistrate against such as differ from them in religious matters, should attentively consider the contemptible and odious picture here delineated, with the most entire justice, of the whole race of persecutors, and of their characters, principles, motives, and conduct: that they may learn to hate and dread such an antichristian practice, and shun the most remote approaches to it. On the other hand, they who are exposed to persecution, or in danger of it, should study the character and conduct of Faithful, that they may learn to suffer in a Christian spirit, and to adorn the gospel in the fiery trial.

The following lines are here introduced as before:

> 'Brave Faithful! bravely done in word and deed!
> Judge, witnesses, and jury have, instead
> Of overcoming thee, but shewn their rage:
> When they are dead, thou'lt live from age to age.'

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful; who, so soon as his adversaries had dispatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the celestial gate. But, as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but he that overrules all things, having the power of their rage in his own hand, so wrought it about that Christian for that time escaped them and went his way.*

Well, Faithful, thou hast faithfully profess'd
Unto thy Lord, with whom thou shalt be bless'd,
When *faithless* ones, with all their vain delights,
Are crying out under their hellish plights.
Sing, Faithful, sing, and let thy name survive,
For though they kill'd thee thou art yet alive.

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* When the believer has done his work, the wrath of man may be permitted to expedite his removal to his heavenly inheritance; but all the malice and power of earth and hell are utterly unavailing to cut off any one, till the purposes of God respecting him are accomplished. Thus the apostles were preserved during Saul's persecution, and Peter was rescued from the hands of Herod. The Lord has various methods of protecting and liberating his servants: sometimes he intimidates their persecutors; the paroxysm of their fury abates; or they are disheartened by ill success in their efforts to extirpate the hated sect; the principles and instruments are left to quarrel among themselves; their cruelties disgust the people, so that they dare not proceed; political interests engage even ungodly princes to promote toleration, and chain up the demon persecution; or the Lord raises up one of his own servants to authority, that he may be a protector of his church, and disappoint the devices of his enemies.

Now I saw in my dream that Christian went not forth alone; for there was one whose name was Hopeful, (being so made by the beholding of Christian and Faithful, in their words and behaviour in their sufferings at the fair,) who joined himself unto him; and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian. This Hopeful also told Christian, that there were many more of the men in the fair that would take their time and follow after.*

So I saw that, quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and was going to the celestial City; but he told them not his name.

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* 'The blood of the martyrs is the seed of the church:' for sufferings, properly endured, form the most convincing and useful kind of preaching.—The name of Christian's new companion denotes the opinion, which established believers form at first of such as begin to profess the gospel in an intelligent manner. The nature of an allegory rendered it impracticable to introduce the new convert as beginning his pilgrimage from the same place, or going through the same scenes as Christian had done: neither could Faithful, for the same reason, be represented as passing the *river* afterwards mentioned. But *the brotherly covenant*, in which Hopeful joined himself with his companion, must be supposed to imply the substance of all that had been spoken of, as necessary to final acceptance.

From Fair-speech! said Christian: is there any good that lives there?[1]

Yes, said By-ends, I hope.

CHR. Pray, Sir, what may I call you?

BY. I am a stranger to you and you to me: if you be going this way, I shall be glad of your company: if not, I must be content.

CHR. This town of Fair-speech I have heard of it, and, as I remember, they say it is a wealthy place.

BY. Yes, I will assure you that it is; and I have very many rich kindred there.

CHR. Pray who are your kindred there, if a man may be so bold?

BY. Almost the whole town: and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name: also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am a gentleman of good quality; yet my great grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHR. Are you a married man?

BY. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we

[1] Prov. xxvi. 25.

somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide: Secondly, we are always most zealous when religion goes in his silver slippers. We love much to walk with him in the street, if the sun shines, and the people applaud him.*

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* The character of By-ends, and the group that attended him, forms a clear detection and merited condemnation of a large company of false professors; and is not at all inferior in importance to the preceding severe satire on open persecutors —When rest is given to the church, hypocrites often multiply more than real Christians.—The name of this man, and those of his town and relations, do not merely describe his original character and situation, (as Christian was at first called Graceless of the City of Destruction;) but they denote the nature of his religious profession. Believers look back on their former principles and behaviour with shame and abhorrence; but hypocrites, when reproved for evident sins, excuse them, because Christ came to save the lost, and because he is merciful to the chief of sinners. Christian would readily have granted that 'no good 'lived' at his native city; and on that very account he had renounced it with all his old connexions: but By-ends hoped better of Fair-speech, and gloried in his honourable relations there. Yet he was ashamed of his *name:* for men are unwilling to allow that they seek nothing more than worldly advantages by religion. The names here selected are most emphatically descriptive of that whole company of professed Christians who, under various pretences, suppose "that gain is godliness." The polite *simulation* and *dissimulation*, which some most courtly writers have inculcated as the summit of good breeding, the perfection of a finished education, and the grand requisite for obtaining consequence in society; if introduced into religion, and adopted by professors or preachers of the gospel, in connexion with fashionable accomplishments and an agreeable address, constitute the most versatile, refined, and insinuating.

Then Christian stept a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends of Fair-speech; and, if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth,* and, if I take not my mark

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species of *hypocrisy* that can be imagined: and a man of talents, of any occupation or profession, may render it very subservient to his interest; by ensuring the patronage or custom of those to whom he attaches himself, without giving much umbrage to the world, which may indeed despise such a character, but will not deem him worthy of hatred. He may assume any of the names here provided for him, as may best suit his line in life; and may shape his course, in subserviency to his grand concern, with considerable latitude; provided he has prudence enough to keep clear of scandalous vices: he will not be long in learning the beneficial art of using 'two tongues' with one mouth, and of 'looking one way and rowing another:' and perhaps he may improve his fortune by an honourable alliance with some branch of the ancient family of the Feignings. The grand difference between this whole tribe, and the body of true Christians, consists in these two things: Christians seek the salvation of their souls, and at the same time aim to glorify God, and be useful to their neighbours; but hypocrites profess to be religious in order to obtain friends, patrons, customers, or applause: those follow the Lord habitually, whatever tribulations arise because of the word; but these conceal or deny their profession, when, instead of gaining by it, they are exposed to reproach or persecution.

* The people of the world, who avow their real character, know how to serve Mammon by neglecting and despising God and religion; and the disciples of Christ can serve God by renouncing the world and its friendship: but time-servers talk as

amiss, I deem I have half a guess of you; is not your name Mr. By-ends, of Fair-speech.

By. This is not my name, but indeed it is a nick-name that is given me by some that cannot abide me; and I must be content to bear it as a reproach, as other good men have borne their's before me.

Chr. But did you never give an occasion to men to call you by this name?

By. Never! never! the worst that ever I did, to give them an occasion to give me this name, was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was; and my chance was to get thereby. But, if things are thus east upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By. Well, if you will thus imagine, I cannot help it: you shall find me a fair company-keeper if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion: you must also own religion in his

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if they had found out the secret of uniting these two discordant interests, and thus of 'knowing something more than all the world.' This is the most prominent feature in this group of portraits, which in other respects exhibits various dissimilarities, and contains the faces of persons belonging to every division of professed Christians on earth.

rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By. You must not impose, nor lord it over my faith: leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.*

Now I saw in my dream that Christian and Hopeful forsook him, and kept their distance before him;† but one of them looking back saw

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* When hypocrites are charged with their double-dealing and obvious crimes, they commonly set it down to the account of persecution, and class themselves with that blessed company, of whom "all manner of evil is spoken *falsely* for the name of "Christ:" as if there were no difference between suffering as a Christian, and being a scandal to the very name of Christianity! Thus they endeavour to quiet their minds, and keep up their credit; deeming themselves at the same time very *prudent* and *fortunate*, in shifting about so as to avoid the cross, and secure their temporal interests. The apostle says concerning these men, "from such turn away;" and the decided manner in which Christian warns By-ends, and renounces his company, though perhaps too plain to be either approved or imitated in this courtly candid age, is certainly warranted and required by the holy scriptures.

† In the second edition, printed 1678, all the subsequent part of this episode is wanting; till Christian and Hopeful enter the

three men following Mr. By-ends, and behold as they came up with him he made them a very low congee; and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a school-master in Love-gain, which is a market-town in the county of Coveting, in the north. This school-master taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within their view.

By. They are a couple of far countrymen, that after their mode are going on pilgrimage.

Money. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are all going on pilgrimage.*

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plain *Ease*: but there can be no doubt of its having been added by the author himself, for it is in his manner entirely. This induces a doubt, whether some other alterations from that edition were not made by the author; and on this ground, it has been necessary to exercise a discretionary power in admitting or rejecting them.

* It might have been supposed that the persons, here introduced, were settled inhabitants of the town of Vanity, or the

By. We are so indeed: but the men before us are so rigid, and love so much their own notions,

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city of Destruction: but indeed they professed themselves pilgrims, and desirous during the 'sun-shine' to associate with pilgrims; provided they would allow them to *hold the world, love money*, and *save all*, whatever became of faith and holiness, of honesty, piety, truth, and charity!—Covetousness, whether it consist in rapaciously trying to get money, in order to hoard it, or to lavish it in the purchase of consequence, power, or pleasure, or the support of magnificence and the pride of life; or in parsimony as to the ordinary proportion of expenditure; or in tenacity when duty requires a man to part with it; is a vice not so easily defined as many others. At the same time it enables a man, in various ways, to reward those who can be induced to connive at it, and to render it dangerous to oppose him: so that it is not wonderful that it generally finds more quarter, even among religious persons, than other vices, which are not marked with so black a brand in the holy scriptures. Too many, professing to be the disciples of Christ, "bless the covetous, whom "God abhorreth;" and speak to them as if they were doubtless true Christians, because of their steadiness in the profession of a doctrinal system, and a mode of worship; attended by morality, where money is not concerned and scandal might be incurred; and a narrow disproportionate contribution from their abundance, to support the interest of a society or party. Thus the "vile person is called liberal, and the churl is said to be "bountiful:" and the idolatry of worshiping money has seldom been execrated equally with that of them, "whose god is their "belly;" unless when so enormous as to become a kind of insanity.—The most frugal support of religious worship, with the most disinterested pastors and managers, is attended with an expense that the poor of the flock are utterly unable to defray: by this opening, Hold-the-world and Money-love frequently obtain admission, and acquire undue influence among pilgrims. And when the effect of remaining selfishness in the hearts of true believers, insinuating itself under the specious plea of prudence and necessity, and the ill consequences of specious hypo-

and do also so lightly esteem the opinions of others, that let a man be ever so godly, yet if he jumps not with them in all things they thrust him quite out of their company.

SAVE. That's bad: but we read of some that are "righteous over much,"* and such men's rigidness prevails with them to judge and condemn all but themselves; but I pray what and how many were the things wherein you differed?

BY. Why they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions though all other men be against them; but I am for religion in what, and so far as, the times and my safety will bear it. They are

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crites associating with them, are duly considered; with the censure that must fall upon a few obscure individuals who attempt to stem the torrent: it will appear evident that the rich, and they who are growing rich, have more need of self-examination and jealousy over their own hearts than any other persons; because they will be less plainly warned and reproved, in public and private, than their inferiors.

* This expression of Solomon was probably intended to caution us against excessive zeal for some detached parts of religion to the neglect of others, or against superstitious austerities and enthusiastical delusions, or any extremes, which always lead men off from vital godliness: or, as some think, it is the objection of an opponent, which he afterwards answers: but it is the constant plea of those who neglect the most essential duties of their place and station, to avoid the cross, and preserve their worldly interests; and thus "they wrest the scriptures to their own "destruction."

for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sun-shine, and with applause.

HOLD. Ay, and hold you there still, good Mr. By-ends: for my part, I can count him but a fool, that having the liberty to keep what he has shall be so unwise as to lose it. Let us be "wise as "serpents;" it is best 'to make hay when the sun 'shines;' you see how the bee lieth still in the winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain and sometimes sun-shine: if they be such fools as to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion: and Job says that a good man "shall lay up gold as "dust." But he must not be such as the men before us, if they be as you have described them.

SAVE. I think that we are all agreed in this matter, and therefore there need no more words about it.

MON. No, there need no more words about this matter indeed; for he that believes neither scripture nor reason, (and you see we have both on our side,) neither knows his own liberty nor seeks his own safety.*

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* This dialogue is not in the least more absurd and selfish, than the discourse of many who attend on the preaching of the

By. My brethren, we are, you see, going all on pilgrimage, and, for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a minister or tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

Mon. I see the bottom of your question; and, with those gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question, as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also now an

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gospel, and expect to be thought believers. They connect "the "wisdom of the serpent" with his craft and malice, not with "the harmlessness of the dove:" if worldly lucre be the honey, they imitate the bee, and only attend to religion when they can gain by it: they cut and shape their creed and conduct to suit the times, and to please those among whom they live: they determine to keep what they have at any rate, and to get more if it can be done without open scandal; never seriously recollecting that they are mere stewards of providential advantages, of which a strict account must at last be given: and, instead of willingly renouncing or expending them, for the Lord's sake, when his providence or commandment requires it, they determine to hoard them up for themselves and their families, or to spend them in worldly indulgence; and then quote and pervert scripture to varnish over this base idolatry.

opportunity of getting it; yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering some of his principles: for my part, I see no reason but a man may do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful: this cannot be contradicted, since it is set before him by providence. So then he may get it if he can, "making no question for conscience' sake."

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c.; and so makes him a better man; yea, makes him better improve his parts; which is according to the mind of God.

3. Now, as for the complying with the temper of his people by deserting, to serve them, some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment; and so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a *small* for a *great* should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.*

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* There is a fund of satirical humour in the supposed case here very gravely stated and discussed: and, if the author, in his accurate observations on mankind, selected his example from among the mercenaries that are the scandal of the established church, her most faithful friends will not greatly resent this conduct of a dissenter.—The *worthy* clergyman seeks *first* (not "the

And now to the second part of the question, which concerns the *tradesman* you mentioned: suppose such an one to have but a poor employ in the world; but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop: for my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious gets that which is good, of them that are good, by becoming good himself. So then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. Money-love to Mr. By-end's question, was highly applauded by them all; wherefore they concluded upon the whole that it was most wholesome and advantageous. And because, as they thought, no man

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"kingdom of God and his righteousness," or the glory of God in the salvation of souls, but) 'a rich benefice:' to attain this primary object means must be used; and *hypocritical* pretensions to diligence, zeal, piety, with some change of doctrine merely to please men, seem most likely to succeed: and so this most base, prevaricating, selfish, and ungodly plan is adopted! In how many thousands of instances has this been an awful reality? How often has it been pleaded for, as prudent and laudable, by men, not only pretending to common honesty and sincerity, but calling themselves the disciples of Jesus Christ!

was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with this question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped and stood still till they came up to them: but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat, that was kindled between Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is;[1] how much more is it abominable to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

Heathens: for, when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them but by becoming circumcised; they say to their companions, "If every male of us be circum-"cised, as they are circumcised, shall not their "cattle, and their substance, and every beast of "their's, be our's?" Their daughters and their cattle were that which they sought to obtain, and

[1] John vi. 26, 27.

their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—24.

The hypocritical Pharisees were also of this religion; long prayers were their pretence; but to get widows' houses was their intent: and greater damnation was from God their judgment.[1]

Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, a cast-away, and the very son of perdition.

Simon the witch was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was accordingly.[2]

Neither will it out of my mind, but that that man, that takes up religion for the world, will throw away religion for the world; for, so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same.—To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer Christian, Hopeful also approved of the soundness of Christian's answer: so there was a great silence among them.

Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might out-go them. Then said Christian to his fellow, If these men cannot stand before the sentence of

[1] Luke xx. 46, 47. [2] Acts viii. 19—23.

men, what will the do with they sentence of God? and, if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?*

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain called Ease; where they went with much content: but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but, going too near the brink of the pit, the ground being deceitful under them

* God permits Satan to bait his hook with some worldly advantage, in order to induce men to renounce their profession, expose their hypocrisy, or disgrace the gospel; and they (poor deluded mortals!) call it 'an opening of providence.' The Lord indeed puts the object in their way, if they will break his commandments in order to seize upon it: but he does this in order to prove them, and to shew whether they most love him or their worldly interests; and it is the devil that tempts them to seize the advantage by sinful compliances or hypocritical pretences, that he may "take them captive at his will." The arguments here adduced, by an admirable imitation of the pleas often used, on such occasions, are only valid on the supposition that religion is a mere external appearance, and has nothing to do with the state of the heart and affections; and in short, that *hypocrisy* and *piety* are words precisely of the same meaning.—Upon the whole, the answer of Christian, though somewhat rough, is so apposite and conclusive, that it is sufficient to fortify every honest and attentive mind against all the arguments which the whole tribe of time-serving professors of Christianity ever did, or ever can adduce, in support of their ingenious schemes and assiduous efforts to reconcile religion with covetousness and the love of the world, or to render it subservient to their secular interests.

broke, and they were slain: some also had been maimed there, and could not to their dying day be their own men again.*

Then I saw in my dream that a little off the road, over against the silver mine, stood Demas, gentleman-like, to call to passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will shew you a thing.†

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* When the church enjoys outward peace and prosperity, (which has hitherto been generally but for a transient season,) they who profess the gospel are peculiarly exposed to the temptation of seeking worldly riches and distinctions: and many in such circumstances are more disconcerted and disposed to murmur, if excluded from sharing these idolized prizes, than Christians in general appear to have been under the most cruel persecutions; when these objects were placed at such a distance, as to lose most of their attractive influence.—But the hill Lucre with the silver mine, is 'a little out' of the pilgrim's path, even in times of the greatest outward rest and security: and, while those "who *will* be rich fall into temptation and a snare, and "into many foolish and hurtful lusts which drown men in de-"struction and perdition;" others, forgetting that "the love "of money is the root of all evil, having coveted after it, have "erred from the faith, and pierced themselves through with "many sorrows.

† We know not in what way the love of this present world influenced Demas to forsake St. Paul; and it is not agreed whether he afterwards repented, or whether he was finally an apostate; yet our author is warranted by the general opinion in thus using his name, and afterwards joining it with those of Gehazi, Judas, and others, who perished by that idolatry. The love of money does not always spring from a desire of covetously hoarding it; but often from a vain affectation of gentility, which is emphatically implied by the epithet 'gentleman-like' bestowed on Demas. The connexions that professors form in a day of ease and prosperity, and the example of the world around them, and even that of numbers who would be thought to love the

Chr. What thing so deserving as to turn us out of the way.

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gospel, seduce them insensibly into a style of living that they cannot afford, in order to avoid the imputation of being sordid and singular. An increasing family insures additional expense; and children *genteelly* educated naturally expect to be provided for accordingly. Thus debts are contracted and gradually accumulate; it is neither so easy nor so reputable to retrench, as it was to launch out: and numerous tempters induce men thus circumstanced to turn aside to the hill Lucre; that is, to leave the direct path of probity and piety, that they may obtain supplies for their urgent and clamorous necessities.—Young persons, when they first set out in life, often lay the foundation for innumerable evils, by vainly emulating the expensive style of those in the same line of business, or the same rank in the community, who are enabled to support such expenses, either by extensive dealings or unjustifiable means. Many are the bankruptcies which originate from this mistaken conduct: and besides this it is often found, that fair profits are inadequate to uphold the appearance which was at first needlessly assumed; so that *necessity* is pleaded for engaging in those branches of trade, or seizing on those emoluments, which the conduct of worldly people screens from total scandal, but which are evidently contrary to the word of God, and the plain rule of exact truth and rectitude; and which render their consciences very uneasy. But who can bear the mortification of owning himself poorer than he was thought to be? Who dare risk the consequences of being suspected to be insolvent?—In these ensnaring circumstances professed Christians, if not powerfully influenced by religious principles, will be almost sure to embrace Demas's invitation, along with By-ends, Money-love, and Save-all: and, if they be "not drowned in de-"struction and perdition," will "fall into temptation and a snare, "and pierce themselves through with many sorrows." It therefore is incumbent on every one well to consider, that it is as *unjust* to contract debts for superfluous indulgences, or to obtain credit by false appearances of affluence, as it is to defraud by any other imposition; and that this kind of *dishonesty* makes way for innumerable temptations to more disgraceful species of the same

DEM. Here is a silver mine, and some digging in it for treasure: if you will come, with a little pains you may richly provide for yourselves.

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crime: not to speak of its absolute inconsistency with piety and charity.

But none are in this respect so much exposed as ministers and their families, when, having no private fortune, they are situated among the affluent and genteel: and by yielding to the temptation, they are often incapacitated from paying their debts with punctuality; they are induced to degrade their office by stooping to unsuitable methods of extricating themselves out of difficulties, from which strict frugality would have preserved them, and by laying themselves under obligations to such men as are capable of abusing this purchased superiority: and, above all, they are generally led to place their children in situations and connexions highly unfavourable to the interests of their souls, in order to procure them a genteel provision. If we form our judgment on this subject from the holy scripture, we shall not think of finding the true ministers of Christ among the higher classes in the community, in matters of external appearance or indulgence. That information and learning, which many of them have the opportunity of acquiring, may render them acceptable company to the affluent, especially to such as "love them for their work's "sake;" and even the exercise of Christian tempers will improve the urbanity acquired by a liberal education, where faithfulness is not concerned. But, if a minister thinks that the attention of the great or noble requires him to copy their expensive style of living, he grievously mistakes the matter; for this will generally forfeit the opinion before entertained of his good sense and regard to propriety: and his *official* declarations concerning the vanity of earthly things, and the Christian's indifference to them, will be suspected of insincerity, while it is observed, that he conforms to the world, as far or even further than his circumstances will admit: and thus respect will often be changed into disgust. Nay indeed the superior orders in society do not choose to be too closely copied, in those things which they deem their exclusive privileges; especially by one who, they must think, secretly depends on them to defray the expense of the

Then said Hopeful, let us go see.

Not I, said Christian, I have heard of this place before now, and how many have there been slain;

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intrusive competition. The consistent minister of Christ will certainly desire to avoid every thing mean and sordid, and to retrench in every other way rather than exhibit the appearance of penury: but, provided he and his family can maintain a decent simplicity, and the credit of punctuality in his payments, he will not think of aspiring any higher. If, in order to do this, he be compelled to exercise considerable self-denial, he will think little of it, while he looks more to Jesus and his apostles, than to the few of a superior rank who profess the gospel: and, could he afford something genteel and fashionable, he would deem it more desirable to devote a larger portion to pious and charitable uses, than to squander it in vain affectation.—Perhaps Satan never carried a more important point, within the visible church, than when the opinion was adopted, that *the clergy were gentlemen by profession;* and when he led them to infer from it, *that they and their families ought to live in a genteel and fashionable style.* As the body of the clergy have been for the most part but slenderly provided for, when they were thus taught to imitate the appearance of the affluent, the most effectual step was taken to reduce them to abject dependence: to convert them into parasites and flatterers; to render them very indulgent to the vices of the rich and great: or even to tempt them to become the instruments of accomplishing their ambitious or licentious designs: and no small part of the selfishness and artifices of the clergy, which are now made a pretext for abolishing the order, and even for renouncing Christianity, have, in fact, originated from this fatal mistake. In proportion as the same principle is adopted by ministers of any description, similar effects will follow; and a degree of dependence, inconsistent with unembarrassed faithfulness, must be the consequence: nor can we in all cases, and without respect of persons, "declare the whole "counsel of God," unless we be willing, if required, to be, and to appear as, the poor followers of Him "who had not where to "lay his head."

and, besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the way dangerous? hath it not hindered many in their pilgrimage?

DEM. Not very dangerous, except to those that are careless.—But withal he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.*

HOPE. I will warrant you when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, But will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's judges;[1] and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

[1] 2 Tim. iv. 10.

* Inexperienced believers are very liable to be seduced by the example and persuasions of hypocrites; and to deviate from the direct path, in order to obtain worldly advantages by means that many deem fair and honourable. In this case the counsel and warnings of an experienced companion are of the greatest moment.

Demas cried again that he also was one of their fraternity; and that if they would tarry a little he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Dem. Yes, my name is Demas; I am the son of Abraham.

Chr. I know you, Gehazi was your great grandfather, and Judas your father, and you have trod in their steps: it is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward.[1] Assure thyself that when we come to the King we will do him word of this thy behaviour.—Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.—Then sang Christian:

By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these two
Take up in this world, and no further go.

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the high-way side, at the sight of which they were both concerned, because

[1] 2 Kings v. 20—27. Matt. xxvi. 14, 15. xxvii. 3—5.

of the strangeness of the form thereof, for it seemed to them as if it had been a *woman* transformed into the shape of a pillar. Here therefore they stood looking and looking upon it; but could not for a time tell what they should make thereof: at last Hopeful espied written above upon the head thereof a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned,) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking with a covetous heart when she was going from Sodom for safety.[1] Which sudden and amazing sight gave them occasion of this discourse.

CHR. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made, like this woman, ourselves a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife: for wherein was the difference betwixt her sin and mine? she only looked back, and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

[1] Gen. xix. 26.

CHR. Let us take notice of what we see here for our help for time to come: this woman escaped one judgment, for she fell not by the destruction of Sodom, yet she was destroyed by another; as we see, she is turned into a pillar of salt.

HOPE. True, and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware.[1] But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way,) was turned into a pillar of salt; specially since the judgment which overtook her did make her an example within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.*

[1] Numb. xxvi. 9, 10.

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* It is indeed most wonderful, that men, who profess to believe the Bible, can so confidently attempt to reconcile the love of the world with the service of God; when the instructions, warnings, and examples in the sacred volume, which shew the fatal consequences of such endeavours, are so numerous, express, and affecting! If Lot's wife, who merely hankered after the possessions she had left behind in Sodom, and looked back with a design of returning, was made a monument of the Lord's vengeance, and a warning to all future ages; what will be the doom of those professed Christians who habitually prefer worldly gain, or the vain pomp and indulgence that may be purchased with it,

CHR. It is a thing to be wondered at, and it argueth that their heart is grown desperate in that case; and I cannot tell whom to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eyesight, and notwithstanding the kindnesses that he had shewed them; for the land of Sodom was now like the garden of Eden heretofore.[1] This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea and that too in despite, of such examples that are set continually before them to caution them to the contrary, must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to "remember Lot's wife."

I saw then, that they went on their way to a pleasant river, which David the king called "the

[1] Gen. xiii. 10, 13.

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to the honour of Christ, and obedience to his most reasonable commandments? The true cause of this infatuation is here assigned: they 'do not lift up their eyes;' and it is to be feared most of them never will, before "they lift them up in hell, being "in torments."

"river of God;" but John, "the river of the water "of life."[1] Now their way lay just upon the bank of the river: here therefore Christian and his companion walked with great delight. They drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side were green trees for all manner of fruit: and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept: for here they might lie down safely.[2] When they awoke they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway-side.
The meadows green, besides their fragrant smell,
Yield dainties for them; and he that can tell
What pleasant fruit, yea leaves, these trees do yield,
Will soon sell all that he may buy this field.

So when they were disposed to go on (for they were not as yet at their journey's end,) they ate, and drank, and departed.*

[1] Ps. lxv. 9. Ezek. xlvii. Rev. xxii. 1. [2] Ps. xxiii. Isa. xiv. 30.

* When Abraham had given place to his nephew Lot, and receded from his interest for the credit of his religion, he was immediately favoured with a most encouraging vision.[1] Thus

[1] Gen. xiii. 14—18.

Now I beheld in my dream, that they had not journeyed far but the river and the way for a time parted; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels: so the souls of the pilgrims

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the pilgrims, having been enabled to resist the temptation to turn aside for lucre, were indulged with more abundant spiritual consolations.[1] The Holy Spirit, the inexhaustible source of life, light, holiness, and joy, is represented by "the river of God;" even that "river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb."[2] All believers partake of his sacred influences, which prepare the soul for heavenly felicity, and are earnests and pledges of it: but there are seasons when he communicates his holy comforts in larger measure; when the Christian sees such glory in the salvation of Christ; so clearly ascertains his own interest in it: and realizes his obligations and privileges, with such lively exercises of adoring love, gratitude, and joy, that he is raised above his darkness and difficulties; enjoys sweet communion with God; forgets, for the moment, the pain of former conflicts, and the prospect of future trials; finds his in-bred corruptions reduced to a state of subjection, and his maladies healed by lively exercises of faith in the divine Saviour; and anticipates with unspeakable delight the glory that shall be revealed. Then communion with humble believers (the lilies that adorn the banks of the river,) is very pleasant; and the soul's rest and satisfaction in God and his service are safe, and his calm confidence is well-grounded; being widely different from every species of carnal security.—Had this river been intended as the emblem of pardon, justification, and adoption, as some understand the passage, it would not have been thus occasionally introduced; for these belong to believers at all times, without any interruption or variation: but the more abundant consolations of the Spirit are not vouchsafed in the same manner, and on them the actual enjoyment of our privileges in a great measure depends.

[1] Mark x. 23—30. [2] Rev. xxii. 1.

were much "discouraged because of the way."[1] Wherefore still as they went on they wished for better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path-meadow. Then said Christian to his fellow, If this meadow lieth along by our way-side let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. It is according to my wish said Christian, here is the easiest going; come, good Hopeful, and let us go over.*

[1] Numb. xxi. 4.

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* Believers, even when in the path of duty, walking by faith, and supported by the sanctifying influences of the Spirit, may be abridged of those holy consolations which they have experienced: and, if this trial be accompanied with temporal losses, poverty, sickness, the unkindness of friends, or ill usage from the world, they may be greatly discouraged; and Satan may have a special advantage in tempting them to discontent, distrust, envy, or coveting. Thus, being more disposed to 'wish 'for a better way,' than to pray earnestly for an increase of faith and patience, they are tempted to look out for some method of declining the cross, or shifting the difficulty which wearies them: nor will it be long before some expedient for a temporary relief will be suggested. The path of duty being rough, a 'by-'path' is discovered which seems to lead the same way: but, if they will thus turn aside, though they need not break through a hedge, they must go over a stile. The commandments of God mark out the path of holiness and safety; but a deviation from the exact strictness of them may sometimes be plausible, and circumstances may seem to invite to it. Men imagine some providential interposition, giving ease to the weary; and they think that the precept may be interpreted with some latitude,

HOPE. But how if this path should lead us out of the way?

That is not like, said the other. Look, doth it not go along by the way-side?—So Hopeful being persuaded by his fellow went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and, withal, they looking before them espied a man walking as they did, and his name was Vain-confidence: so they called after him, and asked him whither that way led? He said to the celestial Gate. Look, said Christian, did not I tell you so? by this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.*

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that prudence should be exercised, and that scrupulousness about little things is a mark of *legality* or superstition. Thus, by "leaning to their own understandings," and "trusting in "their own hearts," instead of asking counsel of the Lord, they hearken to the tempter. Nor is it uncommon for Christians of deeper experience, and more established reputation, to mislead their juniors, by turning aside from the direct line of obedience. For the Lord leaves them to themselves, to repress their self-confidence, and keep them entirely dependent on him; and thus teaches young converts to follow no man further than he follows Christ.

* It would not be politic in Satan to tempt believers at first to flagrant crimes, at which their hearts revolt: and therefore he endeavours to draw them aside, under various pretences, into such plausible deviations as seem to be of no bad repute or material consequence. But every wrong step makes way for further temptations, and serves to render other sins apparently

He therefore that went before, (Vain-confidence by name,) not seeing the way before him, fell into a deep pit,[1] which was on purpose there made by the prince of those grounds to catch vain-glorious fools withal, and was dashed in pieces by his fall.*

Now Christian and his fellow heard him fall: so they called to know the matter: but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way: and now it began to rain and thunder, and lighten, in a very dreadful manner; and the water rose amain.†

[1] Isa. ix. 16.

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necessary: and, if it be a deliberate violation of the least precept in the smallest instance, from carnal motives, it involves such self-will, unbelief, ingratitude, and worldly idolatry, as will most certainly expose the believer to sharp rebukes and painful corrections. The example also of vain pretenders to religion, of whom perhaps at the first interview too favourable an opinion has been formed, helps to increase the confidence of him who has departed from the path of obedience: for these men often express the strongest assurance, and venture to violate the precepts of Christ, under pretence of honouring his free grace, and knowing their liberty and privilege! But darkness must soon envelope all who follow such guides, and the most extreme distress and danger are directly in the way they take.

* This circumstance may represent the salutary effects which are sometimes produced on offending believers, by the awful death of some vain-glorious hypocrite, to whom they have given too much attention. The Lord, however, will in one way or other deliver his servants from the temporary prevalence of vain-confidence; while presumptuous transgressors perish in the pit of darkness and despair.

† The holy law condemns every transgression: when the

Then Hopeful groaned in himself, saying, Oh that I had kept on my way!

CHR. Who would have thought that this path should have led us out of the way?

HOPE. I was afraid of it at the very first, and therefore gave you that gentle caution. I would have spoken plainer but that you are older than I.

CHR. Good brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger: pray my brother, forgive me; I did not do it of an evil intent.

HOPE. Be comforted, my brother, for I forgive thee; and believe too that this shall be for our good.

CHR. I am glad I have with me a merciful brother: but we must not stand thus; let us try to go back again.

HOPE. But good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger I may be first therein; because by my means we are both gone out of the way.*

Christian, therefore, has fallen into wilful sin, he is often led to fear that his faith is dead, that he is still under the law, and that his person, as well as his conduct, is liable to its righteous condemnation. Thus he is brought back again, as it were, to the tempest, thunder, and lightning of mount Sinai.

* This dialogue is very natural and instructive, and exhibits that spirit of mutual tenderness, forbearance, and sympathy, which becomes Christians in such perplexing circumstances. They, who have misled others into sin, should not only ask forgiveness of God, but of them also; and they, who have been

No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again.—Then, for their encouragement, they heard the voice of one saying, "Let thine heart "be towards the highway; even the way that "thou wentest turn again."[1] But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous.—Then I thought that it is easier going out of the way when we are in, than going in when we are out.—Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.*

[1] Jer. xxxi. 21.

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drawn aside by the example and persuasion of their brethren, should be careful not to upbraid or discourage them, when they become sensible of their fault.

* When such as have turned aside are called upon in scripture to return to God and his ways, the exhortation implies a promise of acceptance to all who comply with it, and may be considered as immediately addressed to every one with whose character and situation it corresponds. It might be thought indeed, that an experienced believer, when convinced of any sin, would find little difficulty in returning to his duty, and recovering his peace. But a deliberate transgression, however trivial it might seem at the moment, appears upon the retrospect to be an act of most ungrateful and aggravated rebellion; so that it brings such darkness upon the soul, and guilt on the conscience, as frequently causes a man to suspect that all his religion has been a delusion. And, when he would attempt to set out anew, it occurs to him, that, if all his past endeavours and expectations, for many years, have been frustrated, he can entertain little hope of better success hereafter; as he knows not how to

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last lighting under a little shelter, they sat down there till the day-break: but being weary they fell asleep.—Now there was, not far from the place where they lay, a castle, called Doubting-Castle, the owner thereof was Giant Despair: and it was on his grounds they now were sleeping. Wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in, and lying on, my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into a very dark dungeon, nasty and stinking

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use other means, or greater earnestness, than he has already employed as he fears to no purpose. Nor will Satan ever fail in these circumstances, to pour in such suggestions, as may overwhelm the soul with an apprehension that the case is hopeless, and God inexorable. The believer will not, indeed, be prevailed upon by these discouragements wholly to neglect all attempts to recover his ground: but he often resembles a man who is passing through a deep and rapid stream, and struggling hard to keep his head above water.

to the spirits of these two men.* Here then they lay, from Wednesday morning till Saturday night,

* When David had fallen into the depths of sin and distress, he cried most earnestly to the Lord: and Jonah did the same in the fish's belly. Extraordinary cases require singular diligence; even as greater exertion is necessary to get out of a pit than to walk upon level ground. When believers, therefore, have brought themselves, by transgression, into great terror and anguish of conscience, it is foolish to expect that God will "restore to them "the joy of his salvation," till they have made the most unreserved confessions of their guilt; humbly deprecated his deserved wrath in persevering prayer, and used peculiar diligence in every thing that accompanies repentance and faith in Christ; and tends to greater watchfulness, circumspection, and self-denial. But they often seek relief in a more compendious way: and, as they do not wholly omit their customary religious exercises, or vindicate and repeat their transgressions; they endeavour to quiet themselves by general notions of the mercy of God through Jesus Christ, and of the security of the new covenant; and, the storm in their consciences subsiding, they 'find a little shelter,' and wait for a more "convenient opportunity" of recovering their former life and vigour in religion. Indeed the very circumstances, which should excite us to peculiar earnestness, tend, through the depravity of our nature, to blind and stupify the heart: Peter and the other disciples "slept for sorrow," when they were more especially required to "watch and pray, that "they might not enter into temptation." Such repeated sins and mistakes bring believers into deep distresses. Growing more and more heartless in religion, and insensible in a most perilous situation, they are led *habitually* to infer that they are hypocrites; that the encouragements of scripture belong not to them; that prayer itself will be of no use to them: and, when they are at length brought to reflection, they are taken prisoners by Despair, and shut up in Doubting-castle.—This case should be carefully distinguished from Christian's terrors in the city of Destruction, which induced him to "flee from the wrath to "come;" from the slough of Despond, into which he fell when

without one bit of bread, or drop of drink, or light, or any to ask how they did: they were, therefore, here in evil case, and were far from friends and acquaintance.[1] Now in this place Christian had double

[1] Ps. lxxxviii. 8.

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diligently seeking salvation; from the burden he carried to the Cross; from his conflict with Apollyon, and his troubles in the valley of the shadow of Death; and even from the terror that seized him and Hopeful in By-path meadow, which would have speedily terminated if they had not slept on forbidden ground, and stopped short of the refuge which the Lord hath provided.—Despair, like a tremendous giant, will at last seize on the souls of all unbelievers: and, when Christians conclude, from some aggravated and pertinacious misconduct, that they belong to that company, even their acquaintance with the scripture will expose them to be taken captive by him. They do not indeed fall and perish with Vain-confidence; but for a season they find it impossible to rise superior to prevailing gloomy doubts bordering on despair, or to obtain the least comfortable hope of deliverance, or encouragement to use the proper means of seeking it. Whenever we deliberately quit the plain path of duty, to avoid hardship and self-denial, we trespass on Giant Despair's grounds: and are never out of his reach till renewed exercises of deep repentance and faith in Christ, producing unreserved obedience, especially in that instance where before we refused it, have set our feet in the highway we had forsaken. This we cannot attain to without the special grace of God, which he may not see good immediately to communicate. In the mean time every effort must be accompanied with discouragement and distress: but if, instead of persevering, amidst our anxious fears, to cry to him for help, and to wait his time of shewing mercy, we endeavour to bolster up some false confidence, and take shelter in a refuge of lies, the event will be such as is here described. It will be in vain, after such perverseness, to pretend that we have inadvertently mistaken our way: "our own hearts "will condemn us;" how then can "we have confidence toward "God, who is greater than our hearts and knoweth all things?" the grim giant will prove too strong for us, and shut us up in his

sorrow, because it was through his unadvised counsel that they were brought into this distress.*

Now Giant Despair had a wife, and her name was Diffidence: so when he was gone to bed he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon for trespassing on his grounds. Then he asked her also what he had best do further to them? So she asked what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the

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noisome dungeon, and the recollection of our former hopes and comforts will only serve to aggravate our wo.

These lines are here inserted:

'The pilgrims now, to gratify the flesh,
Will seek its ease; but, O! how they afresh
Do thereby plunge themselves new griefs into!
Who seek to please the flesh themselves undo.'

* Perhaps the exact time, from Wednesday morning till Saturday night, was mentioned under the idea that it was as long as life can generally be supported in such a situation. The believer may be brought by wilful sin to such a condition, that, to his own apprehension, destruction is inevitable. Even a true Christian may sink so low as to have no light or comfort from the scriptures and the Holy Spirit; nothing to sustain his almost expiring faith and hope; no help or pity from his brethren, but severe censures or more painful suspicions; the horrors of an accusing conscience; the dread of God as an enemy; connected with sharp and multiplied corrections in his outward circumstances; and all this as the price of the ease or indulgence obtained by some wilful transgression! Now who, that really believes this, will take encouragement to sin from the doctrine of final perseverance? Would a man, for a trivial gain, leap down a precipice, even if he could be sure that he should escape with his life? No, the dread of the anguish of broken bones, and of being made a cripple to the end of his days, would effectually secure him from such a madness.

morning he should beat them without any mercy. So when he arose he getteth a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night she, talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves. So when morning was come he goes to them in a surly manner, and, perceiving them to be very sore with the stripes that he had given them the day before, he told them that, since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes fell into fits,) and lost for a time the use of his hand. Wherefore he withdrew, and left them as before to consider what to do.* Then did the prisoners consult

* Despair seldom fully seizes any man in this world; and the strongest hold it can get of a true believer amounts only to a pre-

between themselves whether it was best to take his counsel or no; and thus they began to discourse:

Brother, said Christian, what shall we do? The life that we now live is miserable! for my part, I know not whether is best to live thus, or die out of hand: "my soul chooseth strangling rather "than life,"[1] and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder;" no, not to ano-

[1] Job. vii. 15.

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vailing distrust of God's promises, *with respect to his own case:* for this is accompanied with some small degree of latent hope, discoverable in its effects, though unperceived amidst the distressing feelings of the heart. Perhaps this was intended in the allegory by the circumstance of Despair's doing nothing to the pilgrims, save at the instance of his wife Diffidence. Desponding fears, when they so prevail as to keep men from prayer, make way for temptations to suicide, as the only relief from misery: but when there is any true faith, however it may seem wholly out of exercise, the temptation will be eventually overcome, provided actual insanity do not intervene; and this is a very uncommon case among religious people, whatever slanders their enemies may circulate, in order to prejudice men's minds against the truth.—Most, if not all, modern editions read, 'for he sometimes, *in sun-* '*shiny weather,* fell into fits:' but the words, 'in sun-shiny 'weather,' are not in the old edition before me. If the author afterwards added them, he probably intended to represent those transient glimpses of hope, which preserve believers from dire extremities in their most discouraged seasons.

ther man's person, much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body: but, for one to kill himself, is to kill body and soul at once. And moreover, my, brother, thou talkest of ease in the grave, but hast thou forgotten the hell whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair: others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows, but that God, that made the world, may cause that Giant Despair may die, or that, at some time or other he may forget to lock us in; or but he may in a short time have another of his fits before us, and may lose the use of his limbs? and, if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before: but however, my brother, let us be patient and endure a while; the time may come that may give us a happy release: but let us not be our own murderers.—With these words Hopeful at present did moderate the mind of his brother; so they continued together, in the dark, that day in their sad and doleful condition.*

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* They, who have long walked with stable peace in the ways of God, are often known to be more dejected, when sin hath filled their consciences with remorse, than younger professors are; especially if they have caused others to offend, or brought reproach on the gospel. Their recent conduct as inconsistent

Well, towards evening the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there he found them alive; and, truly, alive was all. For now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to

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with their former character and profession, seems to them a decided proof of self-deception; they deem it hopeless to begin all over again; Satan endeavours to the utmost to dishearten new converts by their example; and the Lord permits them to be overwhelmed for a time with discouragement, for a warning to others; to vindicate the honour of his truth which they have disgraced; to counterpoise such attainments or services, as might otherwise "exalt them above measure;" and to shew that none has any strength independent of Him, and that he can make use of the feeble to assist the strong, when he see good.—Hopeful's arguments against self-murder are conclusive: doubtless men in general venture on that awful crime, either disbelieving or forgetting the doctrine of scripture concerning a future and eternal state of retribution.—It is greatly to be wished, that all serious persons would avoid speaking of self-murderers as having 'put 'an end to their existence;' which certainly tends to mislead the minds of the tempted, into very erroneous apprehensions on this most important subject.—This discourse aptly represents the fluctuation of men's minds under great despondency; their struggles against despair, with purposes at some future opportunity to seek deliverance; their present irresolution; and the way in which feeble hopes, and strong fears of future wrath, keep them from yielding to the suggestions of the enemy.

himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth.

My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee; nor could all that thou didst hear, or see, or feel, in the valley of the shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art: also this giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity-fair, and was neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us, at least to avoid the shame that becomes not a Christian to be found in, bear up with patience as well as we can.*

Now night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel:

* Serious recollection of past conflicts, dangers, and deliverances, is peculiarly useful to encourage confidence in the power and mercy of God, and patient waiting for him in the most difficult and perilous situations: and conference with our brethren, even if they too are under similar trials, is a very important means of resisting the Devil, when he would tempt us to renounce our hope, and have recourse to desperate measures.

—to which he replied, They are sturdy rogues, they choose rather to bear all hardship than to make away themselves. Then said she, Take them into the castle-yard to-morrow, and shew them the bones and skulls of those that thou hast already dispatched, and make them believe, ere a week comes to an end thou also wilt tear them in pieces, as thou hast done their fellows before them.*

So when the morning was come the giant goes to them again, and takes them into the castle-yard, and shews them as his wife had bidden him: These said he, were pilgrims, as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit I tore them in pieces, and so within ten days I will do you: go, get you down into your den again. And with that he beat them all the way thither. They lay therefore all day on

* The scripture exhibits some examples of apostates who have died in despair, (as king Saul and Judas Iscariot;) and several intimations are given of those, to whom nothing "remains but "a certain fearful looking for of judgment and fiery indigna-"tion." A few instances also have been recorded, in different ages, of notorious apostates who have died in blasphemous rage and despair. These accord to the man in the iron cage at the house of the Interpreter, and are awful warnings to all professors, "while they think they stand, to take heed lest they fall." But the hypocrite generally overlooks the solemn caution: and the humble Christian, having a tender conscience, and an acquaintance with the deceitfulness of his own heart, is very apt to consider his wilful transgression as the unpardonable sin, and to fear lest the doom of former apostates will at length be his own. This seems intended by the Giant shewing the pilgrims the bones of those he had slain, in order to induce them to self-murder.

Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners; and, withal, the giant wondered that he could neither by his blows nor council bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.*

Now a little before it was day, good Christian,

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* Perhaps the author selected 'Saturday at midnight' for the precise time when the prisoners began to pray, in order to intimate, that the return of the Lord's day, and that preparation which serious persons are reminded to make for its sacred services, are often the happy means of recovering those that have fallen into sin and despondency.—Nothing will be effectual for the recovering of the fallen, till they 'begin 'to pray' with fervency, importunity, and perseverance. Ordinary diligencé will in this case be unavailing: they have sought ease to the flesh, when they ought to have "watched unto "prayer; and they must now watch and pray, when others sleep: and they must struggle against reluctancy, and persist in repeated approaches to the mercy-seat, till they obtain a gracious answer.—But such is our nature and situation, that in proportion as we have special need for earnestness in these devout exercises, our hearts are averse to them. The child, while obedient, anticipates the pleasure of meeting his affectionate parent; but, when conscious of having offended, he from shame, fear, and pride, hides himself and keeps at a distance. Thus un-

as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon when I may as well walk at liberty: I have a key in my bosom called Promise that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news, good brother, pluck it out of thy bosom and try.

Then Christian pulled it out of his bosom, and began to try at the dungeon door; whose bolt as he turned the key gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outer door that leads into the castle yard, and with this key opened that door also. After he went to the iron-gate, for that must be opened too, but that lock went extremely hard; yet the key did open it. Then they thrust open the gate to make their escape with speed. But that gate as it opened made such a creaking that it waked Giant Despair, who hastily rising to pursue his prisoners felt his limbs to fail, so that he could by no means go after them. Then they went on, and came to the King's highway

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belief, guilt, and a proud aversion to unreserved self abasement, wrought on by Satan's temptations, keep even the believer, when he has fallen into any aggravated sin, from coming to his only Friend, and availing himself of his sole remedy: "He "keeps silence, though his bones wax old with his roaring all "the day long."[1] But, when stoutness of spirit is broken down, and a contrite believing frame of mind succeeds; the offender begins to cry fervently to God for mercy, with humiliating confessions, renewed application to the blood of Christ, and perseverance amidst delays and discouragements: and then it will not be very long ere he obtain complete deliverance.

[1] Psal. xxxii. 3—5.

again, and so were safe because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave on the side thereof, 'Over 'this stile is the way to Doubting Castle, which is 'kept by Giant Despair, who despiseth the King 'of the celestial country, and seeks to destroy 'holy pilgrims.' Many therefore that followed after read what was written, and escaped the danger.*—This done, they sang as follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care
Lest heedlessness makes them as we to fare;
Lest they, for trespassing, his prisoners are
Whose Castle's Doubting, and whose name's Despair.

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* The promise of eternal life, to every one without exception who believeth in Christ, is especially intended by the key; but without excluding any other of "the exceeding great and pre-"cious promises" of the gospel. The believer, being enabled to recollect such as peculiarly suit his case, and, conscious of cordially desiring the promised blessings, has the 'key in his bosom, which will open any lock in Doubting Castle:' and while he pleads the promises in faith, depending on the merits and atonement of Emmanuel, "as coming to God through him;" he gradually resumes his confidence, and begins to wonder at his past despondency. Yet remains of unbelief, recollection of his aggravated guilt, and fear lest he should presume, often render it difficult for him entirely to dismiss discouraging doubts. —But let it especially be noted that the faith which delivered, the pilgrims from Giant Despair's castle, induced them without

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before: so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water. Where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves (as is common with weary pilgrims when they stand to talk with any by the way,) they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

SHEP. These mountains are Emmanuel's Land, and they are within sight of his city: and the sheep also are his, and he laid down his life for them.*

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delay to return into the highway of obedience, and to walk in it with more circumspection than before, no more complaining of its roughness; and to devise every method of cautioning others against passing over the stile into By-path meadow. Whereas a dead faith and a vain confidence keep out all doubts and fears, even on forbidden ground, and under the walls of Despair's castle; till at length the poor deluded wretch is unexpectedly and irresistably seized upon, and made his prey. and if *Christians* follow Vain-confidence, and endeavour to keep up their hopes when neglecting their own duty; let them remember, that (whatever some men may pretend,) they will surely be thus brought acquainted with Diffidence, immured in Doubting Castle, and terribly bruised and frightened by Giant Despair: nor will they be delivered till they have learned, by painful experience, that the assurance of hope is inseparably connected with the self-denying obedience of faith and love.

* When offending Christians are brought to deep repentance, renewed exercises of lively faith, and willing obedience in those

CHR. Is this the way to the celestial City?

SHEP. You are just in your way.

CHR. How far is it thither?

SHEP. Too far for any but those that shall get thither indeed.*

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self-denying duties which they had declined, the Lord "restores "to them the joy of his salvation," and their comforts become more abundant and permanent.—The Delectable Mountains seem intended to represent those calm seasons of peace and comfort, which consistent believers often experience in their old age. They have survived, in a considerable degree, the vehemence of their youthful passions, and have honourably performed their parts in the active scenes of life: they are established, by long experience, in the simplicity of dependence and obedience: the Lord graciously exempts them from peculiar trials and temptations: their acquaintance with the ministers and people of God is enlarged, and they possess the respect, confidence, and affection of many esteemed friends: they have much leisure for communion with God, and the immediate exercises of religion: and they often converse with their brethren on the loving kindness and truth of the Lord till "their hearts burn within them." Thus 'leaning on their staves,' depending on the promises and perfections of God in assured faith and hope, they anticipate their future happiness "with joy unspeakable and full of glory." —These things are represented under a variety of external images, according to the nature of an allegory. The shepherds and their flocks denote the more extensive acquaintance of many aged Christians with the ministers and churches of Christ, the Chief Shepherd, "who laid down his life for the sheep."—This is 'Emmanuel's land;' for, being detached from worldly engagements and connexions, they now spend their time almost wholly among the subjects of the Prince of Peace, and as in his more especial presence.

The following lines are added here, as before:

> 'Mountains delectable they now ascend,
> Where shepherds be, which to them do commend
> Alluring things, and things that cautions are:
> Pilgrims are steady kept by faith and fear."

* The certainty of the final perseverance of true believers is

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; "but transgressors shall fall therein."[1]

CHR. Is there in this place any relief for pilgrims that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers:"[2] therefore the good of the place is before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men they also put questions to them, to which they made answer, as in other places: as, Whence came you? and how got you into the way? and by what means have you so persevered therein? for but few of them that begin to come hither do shew their face on this mountain. But when the shepherds heard their answers, being pleased therewith, they looked very

[1] Hos. xiv. 9. [2] Heb. xiii. 1, 2.

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continually exemplified in their actually persevering, notwithstanding all imaginable inward and outward impediments. Many hold the doctrine who are not interested in the privilege; and whose conduct eventually proves that they "had no root in "themselves:"[1] but the true believer acquires new strength by his very trials and mistakes, and possesses increasing evidence that the new covenant is made with him; for, "having obtained "help of God," he still "continues in Christ's word," and abides in him: and, while temptations, persecutions, heresies, and afflictions, which stumble transgressors and detect hypocrites, tend to quicken, humble, sanctify, and establish him; he may assuredly conclude, that "he shall be kept by the power of God, "through faith, unto salvation."

[1] 1 John ii. 19.

lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere,* took them by the hand and had them to their tents, and made them partake of that which was ready at present. They said moreover, We would that you should stop here awhile, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. They told them that they were content to stay: and so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful to walk with them upon the mountains: so they went forth with them, and walked a while, having a

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* These names imply much useful instruction, both to Ministers and Christians, by shewing them what endowments are most essential to the pastoral office.—The attention given to preachers should not be proportioned to the degree of their confidence, vehemence, accomplishments, graceful delivery, eloquence, or politeness; but to that of their *knowledge* of the scriptures, and of every subject that relates to the glory of God and the salvation of souls; their *experience* of the power of divine truth in their own hearts, of the faithfulness of God to his promises, of the believer's conflicts, difficulties, and dangers, and of the manifold devices of Satan to mislead, deceive, pervert, defile, or harass the souls of men; their *watchfulness* over the people, as their constant business and unremitted care, to caution them against every snare, and to recover them out of every error into which they may be betrayed; and their *sincerity*, as manifested by a disinterested, unambitious, unassuming, patient, and affectionate conduct; by proving that they deem themselves bound to practise their own instructions, and by an uniform attempt to convince the people, that they "seek not *their's* but *them*."

pleasant prospect on every side. Then said the shepherds one to another, Shall we shew these pilgrims some wonders? So, when they had concluded to do it, they had them first to the top of a hill, called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus,[1] as concerning the faith of the resurrection of the body? They answered, Yes. Then said the shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.*

[1] 2 Tim. ii. 17, 18.

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* Human nature always verges to extremes. In former times the least deviation from an established system of doctrine was reprobated as a *damnable* heresy; and some persons, even at this day, tacitly laying claim to infallibility, deem every variation from their standard an error, and every error inconsistent with true piety. But, the absurdity and bad effects of this bigotry having been discovered and exposed, it has become far more common to consider indifference about theological truth as essential to candour and liberality of sentiment: and to vilify, as narrow-minded bigots, all who "contend earnestly for the faith "once delivered to the saints," however averse they may be to persecution, or disposed to benevolence towards such as differ from them. Thus the great end for which prophets and apostles

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off: which when they did they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

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were inspired, martyrs shed their blood, and the Son of God himself came into the world and died on the cross, is pronounced a matter of no moment! revelation is virtually rejected! (for we may know, without the Bible, that men ought to be sober, honest, sincere, and benevolent;) and those principles, from which all genuine holiness must arise, are contemned as enthusiasm and foolishness! Some errors may indeed consist with true faith; (for who will say that he is in nothing mistaken?) yet no error is absolutely harmless; all must, in one way or other, originate from a wrong state of mind or a faulty conduct, and proportionably counteract the design of revelation: and some are absolutely inconsistent with repentance, humility, faith, hope, love, spiritual worship, and holy obedience, and consequently incompatible with a state of acceptance and salvation. These are represented by 'the hill Error,' and a scriptural specimen is adduced. Professed Christians fall into delusions by indulging self-conceit, vain-glory, and curiosity; by "leaning to their own understandings," and "intruding into the things they have not seen, vainly puffed up by their fleshly mind;" and by speculating on subjects which are too deep for them. For the fruit of "the tree of knowledge," in respect of religious opinions not expressly revealed, is still forbidden; and men vainly thinking it "good for food, and a tree to be desired to make one wise;" and desiring "to be as gods," understanding and accounting for every thing; fall into destructive heresies, do immense mischief, and become awful examples for the warning of their contemporaries and successors.

The shepherds then answered, Did you not see a little below these mountains a stile that leads into a meadow on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path that leads directly to Doubting-Castle, which is kept by Giant Despair; and these men (pointing to them among the tombs,) came once on pilgrimage, as you do now, even till they came to that same stile. And, because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting-Castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day: that the saying of the wise man might be fulfilled, "He that wandereth "out of the way of understanding, shall remain in "the congregation of the dead." Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.*

[1] Prov. xxi. 16.

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* Many professors, turning aside from the line of conscientious obedience to escape difficulties, experience great distress of mind: which not being able to endure, they desperately endeavour to disbelieve or pervert all they have learned concerning religion: thus they are blinded by Satan through their despondings, and are given over to strong delusions, as the just punishment of their wickedness.[1] Notwithstanding their profession, and the hopes long formed of them, they return to the company of those who are dead in sin, and buried in worldly pursuits: differing from them merely in a few speculative notions, and

[1] 2 Thess. ii. 11—13.

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of a hill; and they opened the door and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard a rumbling noise, as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherds told them, This is a by-way to hell, a way that hypocrites go in at: namely, such as sell their birth-right, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a shew of pilgrimage, as we have now, had they not?

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage, in their days, since they notwithstanding were thus miserably cast away?

SHEP. Some further, and some not so far as these mountains.

Then said the pilgrims one to another, We had need cry to the strong for strength!

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being far more hopeless than they. This is not only the case with many, at the first beginning of a religious profession, as of Pliable at the Slough of Despond, but with some at every stage of the journey. Such examples may very properly demand our tears of godly sorrow and fervent gratitude, when we reflect on our own misconduct, and the loving kindness of the Lord, who hath made us to differ, by first implanting, and then preserving, faith in our hearts.

SHEP. Ay, and you will have need to use it when you have it, too.*

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here shew to the pilgrims the gates of the celestial City, if they have skill to look through our perspective glass. The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them their glass to look.

Then they essayed to look, but the remembrance of that last thing that the shepherds had shewed them made their hand shake;† by means of which

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* No man can see the heart of another, or *certainly know* him to be a true believer: it is, therefore, proper to warn the most approved persons, "while they think they stand, to take heed "lest they fall." Such cautions, with the diligence, self-examination, watchfulness, and prayer which they excite, are the means of perseverance and establishment to the upright.—An event may be certain in itself, and yet inseparable from the method in which it is to be accomplished;[1] and it may appear very uncertain to the persons concerned, especially if they yield to remissness:[2] so that prayer to the almighty God for strength, with continual watchfulness and attention to every part of practical religion, is absolutely necessary to "the full assurance of "hope unto the end."[3]

† Such is the infirmity of our nature, even when in a measure renovated, that it is almost impossible for us vigorously to exercise one holy affection, without failing in some other. When we confide in God with assured faith and hope, we commonly are defective in reverence, humility, and caution: on the other hand, a jealousy of ourselves, and a salutary fear of coming short or

[1] Acts xxvii. 22—31. [2] 1 Pet. iv. 18. [3] Heb. vi. 10—12.

impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place.

> Thus by the shepherds secrets are reveal'd,
> Which from all other men are kept conceal'd
> Come to the shepherds then, if you would see
> Things deep, things hid, and that mysterious be.

When they were about to depart, one of the shepherds gave them *a note of the way;* another of them bid them *beware of the flatterer;* the third bid them *take heed that they sleep not upon the enchanted ground;* and the fourth bid them God speed. So I awoke from my dream.

And I slept and dreamed again, and saw the same two pilgrims going down the mountains along the high-way towards the city. Now a little below these mountains on the left hand lieth the country of Conceit, from which country there comes into the way in which the pilgrims walked a little crooked lane. Here therefore they met with a very brisk lad that came out of that country, and his name was Ignorance.* So Christian asked

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drawing back, generally weaken confidence in God, and interfere with a joyful anticipation of our future inheritance. But, notwithstanding this deduction, through our remaining unbelief, such experiences are very advantageous.—"Be not high minded but "fear:" for "blessed is he that feareth always."

* Multitudes of ignorant persons entirely disregard God and religion; and others have a shew of piety, which is grave, reserved, austere, distant, and connected with contemptuous enmity to evangelical truth. But there are some persons of a

him from what parts he came, and whither he was going?

IGNOR. Sir, I was born in the country that lieth

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sprightly disposition, who are more conceited and vain-glorious than haughty and arrogant; who think well of themselves, and presume on the good opinion of their acquaintance; who are open and communicative, though they expose their ignorance continually; who fancy themselves very religious, and expect to be thought so by others; who are willing to associate with evangelical professors, as if they all meant the same thing: and who do not express contempt or enmity, unless urged to it in self-defence. This description of men seems to be represented by the character next introduced, about which the author has repeatedly bestowed much pains.—Christian had soon done with Obstinate and Worldly-wiseman: for such men, being outrageous against the gospel, shun all intercourse with established believers, and little can be done to warn or undeceive them: but brisk, conceited, shallow persons, who are ambitious of being thought religious, are shaken off with great difficulty; and they are continually found among the hearers of the gospel. They often intrude themselves at the most sacred ordinances, when they have it in their power: and sometimes are favourably thought of, till further acquaintance proves their entire ignorance. Pride, in one form or another, is the universal fault of human nature; but the frivolous vain-glory of empty talkers differs exceedingly, from the arrogance and formal self-importance of Scribes and Pharisees, and arises from a different constitution and education, and other habits and associations. This is the town of Conceit, where Ignorance resided.—A lively disposition, a weak capacity, a confused judgment, the want of information about religion and almost every other subject, a proportionable blindness to all these defects, and a pert forward self-sufficiency, are the prominent features in this portrait: and, if a full purse, secular influence, the ability of conferring favours, and the power to excite fears, be added, the whole receives its highest finishing.—With these observations on this peculiar character, and a few hints as we proceed, the plain language of the author on this subject will be perfectly intelligible to the attentive reader.

off there a little to the left hand, and I am going to the celestial City.

CHR. But how do you think to get in at the gate? for you may find some difficulty there.

As other good people do, said he.

CHR. But what have you to shew at that gate, that may cause the gate should be opened to you.

IGNOR. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

CHR. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it: nor need they matter whether they do or no; since we have, as you see, a fine pleasant green lane that comes down from our country the next way into it.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, "There is more hope of a fool than of him:"[1]

[1] Prov. xxvi. 12.

and said moreover, "When he that is a fool "walketh by the way, his wisdom faileth him, and "he saith to every one that he is a fool."[1] What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful,

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have,
Although he made them, them he will not save.

He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is "able to bear it."*

So they both went on, and Ignorance he came after. Now when they had passed him a little way they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill.[2] Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils

[1] Eccles. x. 3. [2] Matt. xii. 45. Prov. v. 22.

* It is best not to converse much at once with persons of this character: but after a few warnings to leave them to their reflections: for their self-conceit is often cherished by altercations, in which they deem themselves very expert, however disgusting their discourse may prove to others.

led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face, for he did hang his head like a thief that is found. But, being gone past, Hopeful looked after him, and spied on his back a paper with this inscription, 'Wanton professor and damnable apostate.'*

Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-faith; but a good man, and he dwelt in the town of Sincere. The thing was this: at the entering in at this passage,

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* The 'dark lane' seems to mean a season of prevalent impiety, and of great affliction to the people of God.—Here the impartial author takes occasion to contrast the character of Ignorance with that of Turn-away. Loose evangelical professors look down with supercilious disdain on those who do not understand the doctrines of grace; and think themselves more enlightened, and better acquainted with the liberty of the gospel, than more practical Christians: but in dark times 'wanton professors' often turn out 'damnable apostates,' and the detection of their hypocrisy makes them ashamed to shew their faces among those believers, over whom they before affected a kind of superiority. When convictions subside, and Christ has not set up his kingdom in the heart, the unclean spirit resumes his former habitation, and "takes to him seven other spirits more wicked than himself," who bind the poor wretch faster than ever in the cords of sin and delusion; so that his last state is more hopeless than the first. Such apostasies make the hearts of the upright to tremble: but a recollection of the nature of Turn-away's profession and confidence gradually removes their difficulties, and they recover their hope, and learn to take heed to themselves.

there comes down from Broad-way-gate a lane called Dead-man's-lane; so called because of the murders that are commonly done there: and this Little-faith, going on pilgrimage as we do now, chanced to sit down there and slept. Now there happened at that time to come down the lane from Broad-way-gate three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, three brothers; and they, espying Little-faith where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor flee. Then said Faint-heart, Deliver thy purse; but he making no haste to do it, (for he was loth to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket pulled out thence a bag of silver. Then he cried out, Thieves, thieves! With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death.* All this while the thieves stood

* The episode concerning Little-Faith was evidently intended to prevent weak Christians being dismayed by the awful things spoken of hypocrites and apostates. In times of persecution many who seemed to be religious openly return into the broad way to destruction; and thus Satan murders the souls of men by threatening to kill their bodies. This is Dead-man's-lane, leading back to Broad-way-gate. All true believers are indeed preserved from "drawing back to perdition:" but the weak in

by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself.*—Now after a while Little-faith came to himself, and getting up, made shift to scrabble on his way. This was the story.

HOPE. But did they take from him all that ever he had?

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faith, being *faint-hearted*, and *mistrusting* the promises and faithfulness of God, are betrayed into sinful compliances or negligences; they lie down to sleep when they have special need to watch and be sober; they conceal or perhaps deny their profession; are timid and negligent in duty; or in other respects act contrary to their consciences, and thus contract *guilt*. So that Faint-heart threatens and assaults them; Mistrust plunders them; and Guilt beats them down, and makes them almost despair of life. As the robbery was committed in the 'dark lane' before mentioned, this seems to have been the author's precise meaning: but any unbelieving fears, that induce men to neglect the means of grace, or to adopt sinful expedients of securing themselves, which on the review bring guilt and terror upon their consciences, may also be intended.

* As these robbers represent the *inward* effects of unbelief and disobedience, and not any outward enemies, Great-grace may be the emblem of those believers, or ministers, who, having honourably stood their ground, endeavour to restore the fallen in the spirit of meekness, by suitable encouragements. The compassionate exhortations or honourable examples of such eminent Christians keep the fallen from entire despondency, and both tend to bring them to repentance, and to inspire them when penitent, and trembling at the word of God, with some hope of finding mercy and grace in this time of urgent need; which seems to be allegorically represented by the flight of the robbers, when they heard that Great-grace was on the road.

CHR. No: the place where his jewels were, they never ransacked: so those he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending money. That which they got not, as I said, were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end;[1] nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive: for his jewels he might not sell. But beg and do what he could, he went, as we say, with many a hungry belly, the most part of the rest of the way.

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the celestial gate?

CHR. It is a wonder: but they got not that; though they missed it not through any good cunning of his: for he, being dismayed with their coming upon him, had neither power nor skill to hide any thing: so it was more by good providence than by his endeavour that they missed of that good thing.[2]

HOPE. But it must needs be a comfort to him that they got not his jewels from him.

CHR. It might have been great comfort to him, had he used it as he should: but they that told me the story said, that he made but little use of it all the rest of the way; and that, because of the dismay that he had in the taking away his money. Indeed he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted there-

[1] 1 Pet. iv. 18. [2] 2 Tim. i. 14. 2 Pet. ii. 9.

with, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

HOPE. Alas, poor man! this could not but be a great grief unto him.

CHR. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints: telling also to all that overtook him, or that he overtook, in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.*

HOPE. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

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* The believer's union with Christ, and the sanctification of the Spirit, sealing his acceptance and rendering him meet for heaven, are his invaluable and unalienable jewels. But he may by sin lose his comforts, and not be able to perceive the evidences of his own safety; and, even when again enabled to hope that it will be well with him in the event, he may be so harassed by the recollection of the loss he has sustained, the effects of his misconduct on others, and the obstructions he has thrown in the way of his own comfort and usefulness, that his future life may be rendered a constant scene of disquietude and painful reflections. Thus the doctrine of the believer's final perseverance is both maintained and guarded from abuse: and it is not owing to a man's own care, but to the Lord's free mercy, powerful interposition, and the engagements of the new covenant, that unbelief and guilt do not rob him of his title to heaven, as well as of his comfort and confidence.

CHR. Thou talkest like one upon whose head is the shell to this very day. 'For what should he pawn them? or to whom should he sell them? In all that country where he was robbed his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the celestial City, he had (and that he knew well enough,) been excluded from an inheritance there, and that would have been worse to him than the appearance and villany of ten thousand thieves.

HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage;[1] and that birthright was his greatest jewel: and, if he, why might not Little-faith do so too?

CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing; as also that caitiff did: but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts: "For I am at the point to die," (said he,) "and what good will this birthright do me?"[2] But Little-faith, though it was his lot to have but a *little* faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them as Esau did his birthright. You read not anywhere that Esau had faith, no

[1] Heb. xii. 16. [2] Gen. xxv. 29—34.

not so much as a *little;* therefore no marvel, if where the flesh only bears sway (as it will in that man where no faith is, to resist,) he sells his birthright, and his soul and all, and that to the devil of hell: for it is with such as it is with the ass, who in her occasion cannot be turned away:[1] when their minds are set upon their lusts, they will have them whatever they cost. But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above: therefore, to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them,) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot: yet they that have faith, saving faith, though but *little* of it, cannot do so. Here, therefore, my brother is thy mistake.*

HOPE. I acknowledge it: but yet your severe reflection had almost made me angry.

CHR. Why? I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon

[1] Jer. ii. 24.

* Many *professors*, meeting with discouragements, give up their religion for the sake of this present world; but, if any thence argue that true *believers* will copy their example, they shew that they are neither well established in judgment, nor deeply acquainted with the nature of the divine life, or with the objects of its supreme desires and peculiar fears.

their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? he might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

CHR. That they are cowards, many have said, but few have found in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach now they are at a distance from us; should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit; who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion.[1] I myself have been engaged as this Little-faith was; and I found it a terrible thing. These three villains set upon me, and I beginning like a Christain to resist, they gave but a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard

[1] 1 Pet. v. 8.

work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.

HOPE. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

CHR. True, they have often fled, both they and their master, when Great-grace hath appeared; and no marvel, for he is the King's champion: but, I trow, you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he 'went to the wall.'

HOPE. I would it had been Great-grace for their sakes.

CHR. If it had been he, he might have had his hands full: for I must tell you that, though Great-grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them; yet if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels: and when a man is down, you know, what can he do?—Whoso looks well upon Great-grace's face, shall see those scars and cuts there that shall easily give demonstration of what I say. Yea, once I heard he should say, (and that when he was in the

combat,) "We despaired even of life."[1] How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman and Hezekiah too, though champions in their day, were forced to bestir them when by these assaulted: and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him that he is the Prince of the apostles, they handled him so that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing: and, if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him "that layeth at him cannot hold; the spear, the "dart, nor the harbergeon; he esteemeth iron as "straw, and brass as rotten wood: the arrow can-"not make him flee: sling-stones are turned with "him into stubble; darts are counted as stubble; "he laugheth at the shaking of a spear."[2] What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things; for "his neck is clothed with thunder; "he will not be afraid as the grasshopper; the "glory of his nostrils is terrible; he paweth in the "valley, and rejoiceth in his strength; he goeth on "to meet the armed men; he mocketh at fear, and "is not affrighted, neither turneth he back from "the sword: the quiver rattleth against him, the

[1] 2 Cor. i. 8. [2] Job xli. 26—29.

"glittering spear and the shield: he swalloweth "the ground with fierceness and rage, neither "believeth he that it is the sound of the trumpet. "He saith among the trumpets, Ha, ha; and he "smelleth the battle afar off, the thunder of the "captains, and the shouting:"[1] But, for such footmen as thou and I are, let us never desire to meet with an enemy; nor vaunt as if we could do better, when we hear of others that they have been foiled; nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before, he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men: but who so foiled and run down by those villains as he?

When therefore we hear that such robberies are done on the King's highway, two things become us to do: first to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanted, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, "wherewith ye shall be able to quench all the fiery "darts of the wicked."[2]*

[1] Job xxxix. 19—25. [2] Eph. vi. 16.

* Young converts often view temptations, conflicts, and persecutions in a very different light than the experienced believer does. Warm with zeal, and full of confidence, which they imagine to be wholly genuine, and knowing comparatively little of their own hearts, or the nature of the Christian conflict, they

It is good also that we desire of the King a convoy; yea, that he will go with us himself. This made David rejoice when in the valley of the shadow of Death; and Moses was rather for dying where he stood than to go one step without his God.[1] O my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us? but without him the proud helpers "fall under the slain."[2]*

[1] Exod. xxxiii. 15. [2] Ps. iii. 5—8; xxvii. 1—3.; Is. x. 4.

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resemble new recruits who are apt to boast what great things they will do: but the old disciple, though much stronger in faith, and possessing habitually more vigour of holy affection, knows himself too well to boast, and speaks with modesty of the past, and diffidence of the future; like the veteran soldier, of approved valour, who has often been in actual service.—They, who have boasted beforehand what they would do and suffer rather than deny the faith, have generally either proved apostates, or been taught their weakness by painful experience. And, when a real believer has thus fallen, the recollection of past boastings will add to his remorse and terror; and Satan will attempt to drive him to despair: so that, indeed, 'no man can tell what in such a 'combat attends us, but he that has been in the battle himself.' Even they, who were most remarkable for strength of faith, have often been overcome in the hour of temptation; and, when guilt got within them, they found it no easy matter to recover their hope and comfort: how then can the weak in faith be expected to overcome in such circumstances?—The *accommodation* of the passages from Job to this conflict, seems merely intended to imply, that the assaults of Satan on these occasions are more terrible than any thing in the visible creation can be: and that every possible advantage will be needful in order to withstand in the evil day.

* Instead of saying, "though all men deny thee, yet will not "I," it behoves us to use all means of grace diligently; and to be instant in prayer, that the Lord himself may protect us by

I, for my part, have been in the fray before now; and though, through the goodness of him that is best, I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine.[1]

> Poor Little-faith! hast been among the thieves?
> Wast robb'd? Remember this whoso believes,
> And get more faith, then shall you victors be
> Over ten thousand; else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and it seemed withal to lie as straight as the way which they should go. And here they knew not which of the two to take, for both seemed straight before them: therefore here they stood still to consider. And, as they were thinking about the way, behold a man of black flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered they were going to the celestial City, but knew not which of these ways to take. Follow me, said the man, it is

[1] 1 Sam. xviii. 37.

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his power, and animate us by his presence: and then only shall we be enabled to overcome both the fear of man, and the temptations of the devil.

thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it: yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the Flatterers? As is the saying of the wise man, so we have found it this day, "A man "that flattereth his neighbour spreadeth a net for "his feet."[1]

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from "the paths of the "destroyer." Here David was wiser than we; for saith he, "concerning the works of men, by the "word of thy lips I have kept me from the paths "of the destroyer."[2] Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence

[1] Prov. xxix. 5. [2] Ps. xvii. 4.

they came, and what they did there? They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with a whip, It is a Flatterer, "a false apostle, that hath "transformed himself into an angel of light."[1] So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again: so he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then if they had not of the shepherds a note of direction for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked moreover if the shepherds did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine spoken man had been he.[2]

Then I saw in my dream that he commanded them to lie down;[3] which when they did, he chastised them sore, to teach them the good way wherein they should walk:[4] and, as he chastised them, he said, "As many as I love I rebuke and "chasten; be zealous, therefore, and repent."[5] This done, he bid them go on their way, and take good heed to the other directions of the shepherds.

[1] 2 Cor. xi. 13, 14. Dan. xi. 32. [2] Rom. xvi. 17, 18.
[3] Deut. xxix. 2. [4] 2 Chron. vi. 26, 27. [5] Rev. iii. 19.

So they thanked him for all his kindness, and went softly along the right way.

Come hither, you that walk along the way,
See how the pilgrims fare that go astray:
They catched are in an entangling net,
'Cause they good counsel lightly did forget:
'Tis true, they rescu'd were, but yet, you see,
They're scourg'd to boot: let this your caution be.*

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* This way, which seemed as straight as the right way, and in entering on which there was no stile to climb over, must denote some very plausible and gradual deviation from the simplicity of the gospel, in doctrine or practice. Peculiar circumstances may require the believer to act, while so much can be said in support of different measures, as to make him hesitate: and, if he merely consider the subject in his own mind, or consult with his friends, without carefully examining the scriptures, and praying for divine direction; he will very probably be seduced into the wrong path: and, if he listen to the Flatterer, he will certainly be misled. But what is meant by the Flatterer?—It cannot reasonably be supposed, that the author meant to state that the pilgrims hearkened to such as preach justification by the works of the law; or flatter men's self-complacency by harangues on the dignity of human nature, and the unbiassed freedom of the will, the sufficiency of reason in matters of religion, or the goodness of the heart: for experienced Christians cannot be thus imposed on. Nor could gross antinomianism ever greatly attract the attention of those who had been in Doubting-Castle for turning aside into By-path-meadow. But the human mind is always accessible to flattery, in one form or other; and there have in every age been teachers and professed Christians, who have soothed men in a good opinion of their state on insufficient grounds; or fed their spiritual pride by expressing too favourable thoughts of their attainments; which is often mistaken for a very loving spirit. This directly tends to induce unwatchfulness, and an unadvised way of deciding in difficult cases: and thus men are imper-

Now after a while they perceived afar off one coming softly and alone all along the highway to

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ceptibly led to consult their own inclination, ease, or interest, instead of the will and glory of God. In the mean time, such flatterers commend their prudence in allowing themselves a little rest; persuade them that they are entitled to distinction, and exempted from general rules; insinuate that they are too well acquainted with Satan's devices to be deceived; and in short seem to make their opinion the standard of right and wrong. Some excellent men, from a natural easiness of temper, united with spiritual love and genuine candour, thus *undesignedly* too much soothe their brethren; but the Flatterer is 'a black man 'in a white robe;' a designing hypocrite, who with plausibility, fluency of speech, talents, eloquence, or polite accomplishments, and very evangelical views of religion, "serves not our Lord "Jesus Christ, but his own belly; and by good words and fair "speeches deceives the hearts of the simple." Such a man will not shock serious minds by gross antinomianism: but he will insist disproportionately and indiscriminately on privileges, promises, and consolatory topics; and thus put his auditors into good humour with themselves, and consequently with him, in order to obtain advantages, not so easily acquired by other means.—There are many other *flatterers*, but this description, coming far more in the way of evangelical professors than any other, seems emphatically to be intended. Satan aims to lull men into a fatal security, wholly or in part; flatterers of every kind are his principal agents; and a smooth undistinguishing gospel, and want of plain dealing in private, has immense influence in this respect. Too often, it is to be feared, the preacher uses flattery in the pulpit and the parlour, and is reciprocally flattered or rewarded: and what wonder is it, if ungodly men take up the business as a lucrative trade, and serve their own selfish purposes, by quieting uneasy consciences into a false peace, misleading unwary souls, entangling incautious believers in a net, and thus bringing a scandal on the gospel? "Satan "is transformed into an angel of light, and his ministers into "ministers of righteousness:" and, if this were the case in the

meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

HOPE. I see him: let us take heed to ourselves now, lest he should prove a Flatterer also.

So he drew nearer and nearer, and at last came up to them. His name was Atheist; and he asked them whither they were going?

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apostles' days, in the midst of terrible persecutions, it may well be expected, that the same attempts will be made at other times. —Among persons not much acquainted with the gospel, a different method of seduction will be employed; in some places by vain philosophy or pharisaical self-righteousness, in others by enthusiastic imaginations or dreams of sinless perfection: but, among established Christians, some plausible scheme flattering men as wise and strong in Christ, and, as knowing their liberty and privileges, must be adopted; such as were propagated among the Corinthians, or those professed Christians whom James, Peter, and Jude successively addressed.—In the present state of religious profession, a more important caution, I apprehend, cannot be given by the united voice of all those ministers whom the shepherds represent, than this, 'Beware of the Flat-'terer;' of all teachers who address the self-preference of the human heart, and thus render men forgetful of "taking heed "to their way according to the word of God." For, if men overlook the precepts of scripture, and forsake practical distinguishing preachers, to follow such as bolster up their hopes in an unscriptural manner; they will either be fatally deceived, or drawn out of the path of truth and duty, taken in the net of error, and entangled among injurious connections and with perplexing difficulties. They will indeed at length be undeceived as to these 'fine-spoken men;' but not till they scarcely know what to do or what will become of them. For, when the Lord plucks their feet out of the net, he will humble them in the dust for their sin and folly; and make them thankful to be delivered, though with severe rebukes and corrections.

CHR. We are going to the mount Zion.

Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

ATH. I laugh to see what ignorant persons you are, to take upon you so tedious a journey; and yet are like to have nothing but your travel for your pains.

CHR. Why, man? do you think we shall not be received?

ATH. Received! there is no such place as you dream of in all this world.

CHR. But there is in the world to come.

ATH. When I was at home, in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years, but find no more of it than I did the first day I set out.[1]

CHR. We have both heard and believe that there is such a place to be found.

ATH. Had not I when at home believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you;) I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

Then said Christian to Hopeful, his fellow, Is it true what this man hath said?

HOPE. Take heed, he is one of the Flatterers: remember what it hath cost us once already for our hearkening to such kind of fellows. What! no mount Zion! Did we not see from the Delec-

[1] Eccl. x. 15: Jer. xvii. 15.

He meant by that, that we should beware of sleeping. "Wherefore let us not sleep, as do others, "but let us watch and be sober."[1]

HOPE. I acknowledge myself in a fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one."[2] Hitherto hath thy company been my mercy; and thou shalt "have a good reward for thy labour."*

Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

[1] 1 Thess. v. 6. [2] Eccl. iv. 9.

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* The Enchanted Ground may represent a state of exemption from peculiar trials, and of worldly prosperity: especially when Christians are unexpectedly advanced in their outward circumstances, or engaged in extensive flourishing business. A concurrence of agreeable dispensations sometimes succeeds to long continued difficulties; the believer's peace is little interrupted, but he has not very high affections or consolations; he meets with respect and attention from his friends and acquaintance; and is drawn on by success in his secular undertakings. This powerfully tends, through remaining depravity, to produce a lethargic and indolent frame of mind: the man attends on religious ordinances, and the constant succession of duties, more from habit and conscience, than from delight in the service of God: and even they, who have acquitted themselves creditably in a varied couse of trials and conflicts, often lose much of their vigour, activity, and vigilance, in these fascinating circumstances. No situation, in which a believer can be placed, requires so much watchfulness: other experiences resemble storms, which keep a man awake almost against his will; this is a treacherous calm, which invites and lulls him to sleep. But pious discourse, the jealous cautions of faithful friends, and recollections of the Lord's dealings with us in times past, are admirably suited to counteract this tendency.—The subsequent dialogue contains the author's own exposition of several particulars in the preceding allegory.

With all my heart, said the other.

CHR. Where shall we begin?

HOPE. Where God began with us: but do you begin, if you please.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy slumbering eyes.
Saints' fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell.

Then Christian began, and said, I will ask you a question: How came you to think at first of doing as you do now?

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which are seen and sold at our fair? things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found, at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of the beloved Faithful that was put to death for his faith and good living in Vanity-fair, "that the end of these things is death;" and that "for these things' sake the wrath of God "cometh upon the children of disobedience."[1]

[1] Rom. vi. 21—23. Eph. v. 6.

CHR. And did you presently fall under the power of this conviction?

HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

HOPE. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart-affrightening hours, that I could not bear, no not so much as the remembrance of them upon my heart.

CHR. Then, it seems, sometimes you got relief of your trouble.

HOPE. Yes, verily, but it would come into my mind again; and then I would be as bad, nay worse than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things: as, if I did but meet a good man in the street; or if I have heard any read in the Bible; or if mine head did begin to ache; or if I were told that some of my neighbours were sick; or if I heard the bell toll for

some that were dead; or if I thought of dying myself; or if I heard that sudden death happened to others: but especially when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?*

HOPE. No, not heartily; for then they got faster hold of my conscience: and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

CHR. And how did you do then?

HOPE. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

CHR. And did you endeavour to mend?

HOPE. Yes, and fled from not only my sins, but from sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things I did, with many other, too much here to relate.

CHR. And did you think yourself well then?

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* The word *guilt* is used, here and in other places, not to signify *the evil of sin in the sight of God*, and the transgressor's deserved liableness to punishment; but the *remorse and fear of wrath*, with which the convinced sinner is oppressed, and from which he often seeks relief by means which exceedingly increase his actual criminality. Nothing, except a free pardon, by faith in the atoning sacrifice of Christ, can take away *guilt*: but the uneasiness of a man's conscience may be for a time removed by various expedients. The words *guilt* or *guilty* are often used in this latter sense, by modern divines; but it does not seem to be scripturally accurate, and may produce misapprehensions.

HOPE. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

CHR. How came that about, since you were now reformed?

HOPE. There were several things brought it upon me; especially such sayings as these: "All "our righteousnesses are as filthy rags:" "By the "works of the law no man shall be justified:" "When ye have done all these things, say, We are "unprofitable:"[1] with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable; then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch: yet, his old debt stands still in the book uncrossed, for the which the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

CHR. Well, and how did you apply this to yourself?

HOPE. Why, I thought this with myself; I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from that damnation, that I brought myself in danger of by my former transgressions?

CHR. A very good application:—but pray go on.

[1] Isa. lxiv. 6; Luke xvii. 10; Gal. ii. 16.

HOPE. Another thing that hath troubled me, even since my late amendments, is, that, if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

CHR. And what did you do then?

HOPE. Do! I could not tell what to do, till I brake my mind to Faithful; for he and I were well acquainted. And he told me that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

CHR. And did you think he spake true?

HOPE. Had he told me so, when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

HOPE. I must confess the words at first sounded strangely, but, after a little more talk and company with him, I had full conviction about it.

CHR. And did you ask him what man this was, and how you must be justified by him?[1]

[1] Rom. iv; Col. i; Heb. x; 2 Pet. i.

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: and thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in the days of his flesh, and suffered when he did hang on the tree. I asked him further how that man's righteousness could be of that efficacy to justify another before God? And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doings and the worthiness of them should be imputed, if I believed on him.

CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

CHR. And what said Faithful to you then?

HOPE. He bid me go to him and see. Then I said it was presumption. He said, No, for I was invited to come.[1]—Then he gave me a book of Jesus's inditing, to encourage me the more freely to come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth.[2] Then I asked him what I must do when I came? And he told me I must intreat upon my knees,[3] with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat,[4] where he sits all the year long, to give pardon and forgiveness to them that come. I told

[1] Matt. xi. 28.
[2] Matt. xxiv. 35.
[3] Ps. xcv. 6; Jer. xxix. 12, 13; Dan. vi. 10.
[4] Ex. xxv. 22; Lev. xvi. 2; Heb. iv. 16.

him that I knew not what to say when I came. And he bid me say to this effect—'God be merci-
'ful to me a sinner, and make me to know and
'believe in Jesus Christ: for I see that if his righ-
'teousness had not been, or I have not faith in
'that righteousness, I am utterly cast away. Lord,
'I have heard that thou art a merciful God, and
'hast ordained that thy Son Jesus Christ should
'be the Saviour of the world; and, moreover, that
'thou art willing to bestow him upon such a poor
'sinner as I am; (and I am a sinner indeed:)
'Lord, take therefore this opportunity, and mag-
'nify thy grace in the salvation of my soul, through
'thy Son Jesus Christ. Amen.'

CHR. And did you do as you were bidden?

HOPE. Yes, over, and over, and over.

CHR. And did the Father reveal the Son to you.

HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth, no nor at the sixth time neither.

CHR. What did you do then?

HOPE. What! why I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

HOPE. Yes, and a hundred times twice told.

CHR. And what was the reason you did not?

HOPE. I believed that that was true which had been told me; to wit, that without the righteousness of this Christ all the world could not save me: and therefore, thought I with myself, if I leave off I die; and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, "wait for it, because it will surely come, and will "not tarry."[1] So I continued praying, until the Father shewed me his Son.

[1] Hab. ii. 3.

CHR. And how was he revealed unto you?

HOPE. I did not see him with my bodily eyes, but with the eyes of mine understanding.[1] And thus it was: One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And, as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, "and thou shalt be saved."[2]

But I replied, Lord, I am a great, a very great sinner: and he answered, "My grace is sufficient "for thee." Then I said, But, Lord, what is believing? And then I saw from that saying, "He "that cometh to me shall never hunger, and he "that believeth on me shall never thirst,"[3] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that "cometh to me I will in no wise cast out."[4] Then I said, But how Lord must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus "came into the world to save sinners:" "He is "the end of the law for righteousness to every one "that believeth:" "He died for our sins, and rose

[1] Eph. i. 18, 19.
[2] Acts xvi. 30, 31.
[3] John vi. 35.
[4] John vi. 37.

"again for our justification:" "He loved us, and "washed us from our sins in his own blood:" "He "is mediator between God and us:" "He ever "liveth to make intercession for us."[1] From all which I gathered that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHR. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart, before now, that shewed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.*

[1] 1 Tim. i. 15; Rom. x. 4; Heb. vii. 24, 25.

* 'Coming to Christ' is properly the *effect* of faith: yet the

CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and "hath nothing."[1]

IG. But I think of them and leave all for them.

CHR. That I doubt: for leaving of all is a hard matter; yea a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

IG. My heart tells me so.

CHR. The wise man says, "He that trusts his "own heart is a fool."[2]

IG. That is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IG. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.*

IG. But my heart and life agree together; and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

My heart tells me so.

CHR. 'Ask my fellow if I be a thief?' Thy heart tells thee so! except the word of God beareth

[1] Prov. xiii. 4. [2] Prov. xxviii. 26.

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the heart, and every thing is renounced that interferes with the pursuit of it; is grace indeed, and shall be completed in glory.

* It is exceedingly dangerous to make comfort a ground of confidence; unless the nature, source, and effects of that comfort be considered: for it may result entirely from ignorance and self-flattery in a variety of ways.

witness in this matter, other testimony is of no value.

Ig. But is it not a good heart that has good thoughts? and is not that a good life that is according to God's commandments?

Chr. Yes, that is a good heart that has good thoughts, and that is a good life that is according to God's commandments: but it is one thing indeed to *have* these, and another thing only to *think* so.

Ig. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; some respecting ourselves, some—God, some—Christ, and some—other things.

Ig. What be good thoughts respecting ourselves!

Chr. Such as agree with the word of God.

Ig. When do our thoughts of ourselves agree with the word of God?

Chr. When we pass the same judgment upon ourselves which the word passes. To explain myself: the word of God saith of persons in a natural condition,* "There is none righteous, there is none "that doeth good." It saith also that "every

* "That which is born of the flesh is flesh;" "The carnal "mind is enmity against God; for it is not subject to the law "of God, neither indeed can be. So then they that are in the "flesh cannot please God;" for "they are *by nature* the chil-"dren of wrath." This is man's *natural* condition: but of the regenerate it is said, "Ye are not in the flesh, but in the spirit," "for that which is born of the Spirit is spirit," and to such persons the texts adduced do not apply.

"imagination of the heart of man is only evil, and "that continually."[1] And again, "The imagina-"tion of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

IG. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when our thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

IG. Make out your meaning.

CHR. Why the word of God saith that man's way's are crooked ways, not good but perverse: it saith they are naturally out of the good way, that they have not known it.[2] Now when a man thus thinketh of his ways, I say, when he doth sensibly and with heart humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

IG. What are good thoughts concerning God?

CHR. Even, as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us; then we

[1] Gen. vi. 5; Rom. iii. [2] Ps. cxxv. 5; Prov. ii. 15.

have right thoughts of God when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.*

IG. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IG. Why, to be short, I think I must believe in Christ for justification.

CHR. How? think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities;

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* The external services, performed by unregenerate persons from selfish motives, being scanty and partial, and made the ground of self-complacency and self-righteous pride, "are abomination in the sight of God," however "highly esteemed "among men:" "For men look at the outward appearance, "but the Lord looketh at the heart." Even the obedience of a true believer, though it springs from right principles, and has some spiritual excellency in it, is yet so defective and defiled by sin; that, if it were not accepted as the fruit of the Spirit through the mediation of Christ, it must be condemned by the holy law, and rejected with abhorrence by a God of infinite purity. Men may allow this in words, and yet not know what it is to come, as condemned sinners, for a free justification and salvation by faith in Christ.

but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

IG. I believe well enough for all that.

CHR. How dost thou believe?

IG. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.

CHR. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is no where described in the word.

2. Thou believest with a false faith: because it taketh justification *from* the personal righteousness of Christ, and applies it *to* thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake: which is false.*

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon

* The way of being justified by faith for which Ignorance pleads, may well be called '*fantastical*,' as well as '*false*;' for it is no where laid down in scripture: and it not only changes the way of acceptance, but it takes away the rule and standard of righteousness, and substitutes a vague notion called *sincerity* in its place, which never was, or can be, defined with precision.

fleeing for refuge unto Christ's righteousness; (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God, but his personal obedience to the law, in doing and suffering for us what that required at our hands;) this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ig. What, would you have us trust to what Christ in his own person hath done without us? This conceit will loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it.

Chr. Ignorance is thy name, and as thy name is so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what justifying righteousness is, and as *ignorant* how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effect of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven?

Ig. What! you are a man for revelations? I believe that what both you, and all the rest of you, say about that matter is but the fruit of distracted brains.

Hope. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he can-

not by any man be savingly known unless God the Father reveals him to them.*

IG. That is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

CHR. Give me leave to put in a word: you ought not so slightly to speak of this matter; for this I will boldly affirm, (even as my good companion hath done,) that no man can know Jesus Christ but by the revelation of the Father. Yea, and faith too, by which the soul layeth hold upon Christ, (if it be right,) must be wrought by the exceeding greatness of his mighty power:[1] the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flee to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.

IG. You go so fast I cannot keep pace with you: do you go on before; I must stay a while behind.

Then they said:

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel, ten times given thee?
And, if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stop: do not fear.
Good counsel taken well saves; therefore hear.
But, if thou yet shall slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

[1] Matt. xi. 27; 1 Cor. xii. 3; Eph. i. 18, 19.

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* Pride, unbelief, and carnal prejudices or affections, so close the mind of a sinner against the spiritual glory of the person and

Then Christian addressed thus himself to his fellow:

Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance, he came hobbling after. Then said Christian to his companion, it pities me much for this poor man; it will certainly go ill with him at last.

Hope. Alas! there are abundance in our town in his condition, whole families, yea whole streets, and that of pilgrims too. And if there be so many in our parts, how many, think you, must there be in the place where he was born?*

Chr. Indeed the word saith, "He hath blinded "their eyes, lest they should see," &c.

But, now we are by ourselves, what do you think of such men? have they at no time, think you, convictions of sin, and so, consequently, fears that their state is dangerous.

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think,) they may; but they, being naturally ignorant, understand not that such convictions tend to their good: and therefore they do desperately seek to stifle

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redemption of Christ, that nothing, but the illumination of the Spirit removing this veil, can enable him to understand and receive the revelation of the sacred oracles on these important subjects.

* If numbers of ignorant persons may be found among the apparently religious, what must be the case of those who are left without instruction to their native pride and self-conceit?

them, and presumptuously continue to flatter themselves in the way of their own hearts.

HOPE. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

CHR. Without all doubt it doth, if it be *right*; for so says the word, "The fear of the Lord is the "beginning of wisdom."[1]

HOPE. How will you describe *right* fear?

CHR. *True* or *right* fear is discovered by three things: 1. By its rise: it is caused by saving convictions for sin.—2. It driveth the soul to lay fast hold of Christ for salvation.—3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.*

[1] Job. xxviii. 28; Psal. cxi. 10; Prov. i. 7; ix. 10.

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* Fears of wrath are too generally ascribed to unbelief, and deemed prejudicial; but this arises from ignorance and mistake: for belief of God's testimony must excite fears in every heart, till it is clearly perceived how that wrath may be escaped; and doubts mingled with hopes must arise from faith, till a man is conscious of having experienced a saving change. These fears and doubts excite men to self-examination, watchfulness, and diligence: and thus tend to the believer's establishment, and "the full assurance of hope unto the end:" while the want of them often results from unbelief and stupidity of conscience, and terminates in carnal security and abuse of the gospel. Fears may indeed be excessive and unreasonable, and the effect of unbelief: but it is better to mark the extreme, and caution men

HOPE. Well said; I believe you have said the truth.—Are we now almost got past the Enchanted ground?

CHR. Why? are you weary of this discourse?

HOPE. No verily, but that I would know where we are.

CHR. We have not now above two miles further to go thereon.—But let us return to our matter. Now the ignorant know not that such convictions, that tend to put them in fear, are for their good, and therefore they seek to stifle them.

HOPE. How do they seek to stifle them.

CHR. 1. They think that those fears are wrought by the devil, (though indeed they are wrought of God;) and, thinking so they resist them as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are, they have none at all!—and therefore they harden their hearts against them. 3. They presume they *ought not* to fear; and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.*

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against it, than, by declaiming indiscriminately against all doubts and fears, to help sinners to deceive themselves, and discourage weak believers from earnestly using the scriptural means of "making their calling and election sure."

* The expression, 'pitiful old self-holiness,' denotes the opinion that ignorant persons entertain of their *hearts* as good and holy; while the term *self-righteousness*, relates to their supposed good *lives:* but nothing can be further from our author's meaning, than to speak against "sanctification by the Spirit unto obe-

HOPE. I know something of this myself; for before I knew myself it was so with me.

CHR. Well, we will leave, at this time our neighbour Ignorance by himself, and fall upon another profitable question.

HOPE. With all my heart: but you shall still begin.

CHR. Well then, did you not know about ten years ago, one Temporary in your parts, who was a forward man in religion then?

HOPE. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty; and he dwelt next door to one Turn-back.

CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once. I believe that then he had some sight of his sins, and of the wages that were due thereto.

HOPE. I am of your mind, for (my house not being above three miles from him,) he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see it is not every one that cries, Lord, Lord.

CHR. He told me once that he was resolved to go on pilgrimage, as we go now; but all of a sudden he grew acquainted with one Saveself, and then he became a stranger to me. *

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dience," as evidential of our union with Christ and acceptance in his righteousness.

* Temporary was doctrinally acquainted with the gospel, but a stranger to its sanctifying power. Such men *have been* forward in religion, but that is now past; for they were always *graceless*, and came short of *honesty*, in their profession, if not

HOPE. Now since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR. It may be very profitable; but do you begin.

HOPE. Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth: wherefore they naturally turn to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all: not that he doth this of free mind, (if we may say a dog has a mind,) but because it troubleth his stomach: but now, when his sickness is over, and so his stomach eased, his desires being not at all alienate from his

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in their moral conduct, and were ever ready to *turn back* into the world at a convenient season. They have indeed been alarmed; but terror without humiliation will never subvert self-confidence: and, of the numbers with whom some ministers converse under trouble of conscience, and of whom they hope well, how many disappoint their expectations, and after a time plunge deeper into sin than ever! Such convictions resemble the blossoms of the fruit-tree, which must precede the ripe-fruit, but do not always produce it: so that we cannot say, The more blossoms there are, the greater abundance will there be of fruit; though we may be assured that there can be no fruit if there be no blossoms. The reasons and the manner of such men's declensions and apostacy are very justly and emphatically stated; though perhaps not with sufficient delicacy to suit the taste of this fastidious age.

vomit, he turns him about and licks up all; and so it is true which is written, "The dog is turned to "his own vomit again."[1] Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell, and the fears of damnation, chill and cool, so their desires for heaven and salvation cool also. So then it comes to pass that, when their guilt and fear are gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do over-master them. I speak now of the fears that they have of men: for "the fear of man bringeth "a snare."[2] So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what,) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way. They are proud and haughty, and religion in their eye is low and contemptible: therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them

[1] 2 Pet. ii. 22. [2] Prov. xxix. 25.

flee whither the righteous flee and are safe. But because they do, as I hinted before, even shun the thoughts of guilt and terror; therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

CHR. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter, not any detestation of the offences; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

HOPE. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

CHR. So I will willingly—They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come: then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, and the like: then they shun the company of lively and warm Christians: after that they grow cold to public duty; as hearing reading, godly conference, and the like: then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly; that they may have a seeming colour to throw religion (for the sake of some infirmity they have spied in them,) behind their backs: then they begin to adhere to, and asso-

ciate themselves with, carnal, loose, and wanton men: then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example. After this, they begin to play with little sins openly: and then, being hardened, they shew themselves as they are. Thus, being launched again into the gulph of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings. *

Now I saw in my dream that by this time the pilgrims were got over the Enchanted-ground; and, entering into the country of Beulah,[1] whose

[1] Sol. Song ii. 10—12; Isa. lxii. 4—12.

* "The hypocrite will not pray always;" nor can he ever pray with faith or sincerity for spiritual blessings; but he may deprecate misery, and beg to be made happy, and continue to observe a form of private religion. But, when such men begin to shun the company of lively Christians, to neglect public ordinances, and to excuse their own conduct by imitating the devil, "the "accuser of the brethren," in calumniating pious persons, magnifying their imperfections, insinuating suspicions of them, and aiming to confound all distinctions of character among men; we may safely conclude their state to be perilous in the extreme. While professed Christians should be exhorted carefully to look to themselves, and to watch against the first incursions of this spiritual declension; it should also be observed, that the lamented infirmities and dulness of those who persist in using the means of grace, and striving against sin; who decidedly prefer the company of believers, and deem them "the excellent of the "earth;" and who are severe in judging themselves, but candid to others; are of a contrary nature and tendency to the steps of Temporary's apostacy.

air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea here they heard continually "the singing of birds," and saw every day "the "flowers" appear in the earth, and heard "the "voice of the turtle" in the land. In this country the sun shineth night and day: wherefore this was beyond the valley of the shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed: yea, here, "as the bridegroom re-"joiceth over the bride, so did their God rejoice "over them." Here they had no want of corn and wine: for in this place they met abundance of what they had sought for in all their pilgrimages. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, "Behold, thy salvation cometh! Behold, his re-"ward is with him!" Here all the inhabitants of the country called them "the holy people, the re-"deemed of the Lord, sought out," &c.*

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* The word Beulah signifies *married;* and the prophet, in the passage whence it is quoted, predicted a very flourishing state of religion, which is yet in futurity: but the author accommodates it to the sweet peace and confidence which tried believers commonly experience towards the close of their lives. This general rule admits indeed of exceptions: but the author,

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city they had yet a more perfect view thereof. It was builded of pearls and precious stones; also the street thereof was paved with gold: so that, by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease. Wherefore here they lay by it awhile, crying out because of their pangs, "If you "see my Beloved, tell him that I am sick of love."*

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having witnessed many of these encouraging scenes, was willing to animate himself and his afflicted brethren with the hope of similar triumphant joys. The communion of saints in prayer, praises, and thanksgivings, with liberty and ardour, and hearts united in cordial love; the beauties of holiness, and the consolations of the Holy Spirit; the healing beams of the Sun of righteousness, shining by the sweet light of divine truth upon the soul; exemption from darkening temptations and harassing doubts; lively earnests and near prospects of heavenly felicity; a cheering sense of communion with the heavenly host, in their fervent adorations, and a realizing apprehension of their ministering care over the heirs of salvation; a comfortable renewal of the acceptance of Christ, sealed with the tokens, pledges, and assurances of his love; gratitude, submission, confidence in God, hope, and the sweet exercise of tenderness, sympathy, meekness, and humility, but little interrupted by the working of the contrary evils: these things seem to constitute the happy state here represented. It is remarkable that the Psalms (which were intended, among other uses, to regulate the devotions and experiences of believers,) abound at first with confessions, complaints, fears, and earnest cries of distress or danger; but towards the close become more and more the language of confidence, gratitude, and joy, and conclude with unmingled praises and thanksgivings.

* In the immediate view of heavenly felicity, Paul "desired

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens; and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way: to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties:[1] he also shewed them there the King's walks and the arbors, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey: and, being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards "to go

[1] Deut. xxiii. 24.

"to depart hence and be with Christ, as far better" than life; and David "fainted for God's salvation." In the lively exercise of holy affections, the believer grows weary of this sinful world; and longs to have his faith changed for sight, his hope swallowed up in enjoyment, and his love perfected, and secured from all interruption and abatement. Were this frame of mind habitual, it might unfit men for the common concerns of life, which appear very trifling to the soul when employed in delightful admiring contemplation of heavenly glory.

"down so sweetly as to cause the lips of them that "are asleep to speak." *

So I saw that when they awoke they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for the city was pure gold,)[1] was so extremely glorious that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw, that as they went on there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.†

[1] Rev. xxi. 18. 2 Cor. iii. 18.

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* Attendance on the public ordinances is always the believer's duty and privilege; yet he cannot at all times delight in them: but, when holy affections are in lively exercise, he sweetly rests in these earnests of heavenly joy; and speaks freely and fervently of the love of Christ and the blessings of salvation, to the edification of those around him; who often wonder at witnessing such a change, from reserve and diffidence, to boldness and earnestness in urging others to mind the one thing needful.

† Perhaps the author here alluded to those pre-intimations of death, that some persons seem to receive: and he appears to have ascribed them to guardian angels, watching over every believer.—*Death*, and *admission into the city*, were the only difficulties that awaited the pilgrims.

Christian then and his companion asked the men to go along with them: so they told them they would; but, said they, You must obtain it by your own faith.—So I saw in my dream, that they went on together till they came in sight of the gate.

Now I further saw that betwixt them and the gate was a river; but there was no bridge to go over: the river was very deep. At the sight therefore of this river, the pilgrims were much stunned; but the men that went with them, said, You must go through or you cannot come at the gate.

The pilgrims then began to inquire if there was no other way to the gate? to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world; nor shall until the last trumpet shall sound. The pilgrims then (especially Christian,) began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men if the waters were all of a depth? They said no; yet they could not help them in that case: for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the water, and, entering, Christian began to sink, and crying out to his good friend Hopeful, he said, "I sink "in deep waters; the billows go over my head, "all his waves go over me. Selah."

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, "the sorrows of "death have compassed me about:" I shall not

see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments, that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim.* It was also

* Death is aptly represented by a deep river without a bridge, separating the believer from his heavenly inheritance; as Jordan flowed between Israel and the promised land. From this river nature shrinks back, even when faith, hope, and love are in lively exercise: but, when these decline, alarm and consternation may unite with reluctance at the thoughts of crossing it. The dreaded pangs that precede the awful separation of those intimate associates, the soul and body; the painful parting with dear friends and every earthly object; the gloomy ideas of the dark, cold, and noisome grave; and the solemn thought of launching into an unseen eternity; render death "the king of terrors." But faith in a crucified, buried, risen, and ascended Saviour; experience of his faithfulness and love in times past; hope of an immediate entrance into his presence, where temptation, conflict, sin, and suffering, will find no admission; and the desire of perfect knowledge, holiness, and felicity; will reconcile the mind to the inevitable stroke, and sometimes give a complete victory over every fear. Yet, if faith and hope be weakened through the recollection of any peculiar misconduct, the with-holding of divine light and consolation, or some violent assault of the tempter, the believer will be peculiarly liable to alarm and dis-

observed, that he was troubled with apparitions of hobgoblins and evil spirits: for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his brother's head above water; yea sometimes he would be quite gone down, and then, ere a while, would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate,

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tress. His reflecting mind, having long been accustomed to consider the subject in its important nature and consequences, has very different apprehensions of God, of eternity, of judgment, of sin, and of himself, than other men have. Sometimes experienced saints are more desponding in these circumstances than their junior brethren: constitution has considerable effect upon the mind: and some men (like Christian,) are in every stage of their profession more exposed to temptations of a discouraging nature, than to ambition, avarice or fleshly lusts.—It has before been suggested, that the author probably meant to describe the peculiarities of his own experience, in the character of Christian; and he may perhaps here have intimated his apprehension, lest he should not meet death with becoming fortitude.—A conscientious life indeed is commonly favoured with a peaceful close, even when forebodings to the contrary have troubled men during their whole course: and this is so far *general*, that they best provide for a comfortable death, who most diligently attend to the duties of their station and the improvement of their talents, from evangelical principles: whereas they who live negligently, and yield to temptation, make, as it were, an assignation with terror to meet them on their death-bed, a season when comfort is more desirable than at any other. The Lord, however, is no man's debtor: none can claim consolation as their due: and, though a believer's experience and the testimony of his conscience may evidence the sincerity of his faith and love, yet he must disclaim to the last every other dependance than the righteousness and blood of Christ, and the free mercy of God in him.

and men standing by to receive us; but Christian would answer, 'Tis you, 'tis you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, said he, surely if I was right, he would now rise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There is no band in their "death, but their strength is firm: they are not "troubled as other men, neither are they plagued "like other men." These troubles and distresses, that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added this word, "Be of good cheer, Jesus Christ maketh "thee whole." And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, "When thou passest through the waters, "I will be with thee; and through the rivers they "shall not overflow thee."[1]—Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow: thus they got over.*

[1] Isa. xliii. 2.

* The temporary distresses of dying believers often arise from bodily disease, which interrupt the free exercise of their intel-

Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river they saluted them, saying, We are "ministering spirits sent forth to minister for "them who shall be heirs of salvation."[1] Thus they went along towards the gate.

Now you must note that the city stood upon a mighty hill: but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: also they had left their mortal garments behind them in the river; for though they went in with them they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.*

[1] Heb. i. 14.

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lectual powers. Of this Satan will be sure to take advantage, as far as he is permitted; and will suggest gloomy imaginations, not only to distress them, but to dishearten others by their example. What may in this state be painted before the fancy we cannot tell: but it is generally observed, that such painful conflicts terminate in renewed hope and comfort, frequently by means of the conversation and prayers of Christians and ministers; so that they, who for a time have been most distressed, have at length died most triumphantly.

* When "Lazarus died, he was carried by angels into Abra-"ham's bosom;" and we have every reason to believe, that the

The talk that they had with the shining ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is "the mount Zion, the heaven-"ly Jerusalem, the innumerable company of an-"gels, and the spirits of just men made perfect."[1] You are going now, said they, to the paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity.[2] There you shall not see again such things as you saw when you were in the lower regions upon the earth, to wit, sorrow, sickness, affliction, and death; "for the former things are passed away."[3] You are going now to Abraham, to Isaac and Jacob, and to the prophets, men that God hath "taken away from the evil to come," and that are now resting upon "their beds, each one walking "in his uprightness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sor-

[1] Heb. xii. 22—24. [2] Rev. ii. 7; iii. 4; xxii. 5.
[3] Isa. lxv. 16.

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services of these friendly spirits to the souls of departed saints are immediate and sensible; and that their joy is such as is here described. The beautiful description that follows admits of no elucidation: some of the images indeed are taken from modern customs; but in all other respects it is entirely scriptural, and very intelligible and animating to the spiritual mind.

row; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King, by the way.[1] In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for there "you "shall see him as he is."[2] There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him: and, when he shall sit upon the throne of judgment, you shall sit by him: yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him.[3]

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that

[1] Gal. vi. 7, 8.
[2] 1 John iii. 2.
[3] 1 Thess. iv. 13—17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.

have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to "the marriage-supper of the Lamb."[1] There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world: and this they did with shouting and sound of trumpet.

This done they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it, as if heaven itself were come down to meet them.—Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were in heaven before they came at it; being swallowed up with the sight of angels, and with hearing their

[1] Rev. xix. 9.

melodious notes. Here also they had the city itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever: oh! by what tongue or pen can their glorious joy be expressed? —Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold, "Blessed "are they that do his commandments, that they "may have right to the tree of life, and may enter "in through the gates into the city."[1]*

Then I saw in my dream that the shining men bid them call at the gate: the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c. to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in

[1] Rev. xxii. 14.

* The commandments of God, as given to sinners under a dispensation of mercy, call them to repentance, faith in Christ, and the obedience of faith and love; the believer habitually practises according to these commandments, from the time of his receiving Christ for salvation; and this evidences his interest in all the blessings of the new covenant, and proves that he has a right through grace to the heavenly inheritance.—May the writer of these remarks, and every reader, have such "an "abundant entrance," as is here described, "into the everlast-"ing kingdom of our Lord and Saviour Jesus Christ!"

unto them each man his certificate, which they had received in the beginning: those therefore were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to "open the gate, "that the righteous nation," said he, "that keep-"eth truth may enter in."[1]

Now I saw in my dream, that these two men went in at the gate: and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, the crowns in token of honour.—Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of "your Lord." I also heard the men themselves, that they sang with a loud voice saying, "Bless-"ing, and honour, and glory and power be unto "Him that sitteth upon the throne, and to the "Lamb for ever and ever."[2]

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun: the streets also were paved with gold; and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission saying, "Holy, holy, holy, is the Lord."—And after that

[1] Isa. xxvi. 2. [2] Rev. v. 13, 14.

they shut up the gates: which when I had seen I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope, a ferry-man, that with his boat helped him over. So he, as the other I saw, did ascend the hill, to come up to the gate; only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have eat and drunk in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go and shew it to the King. So he fumbled in his bosom for one and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him; but commanded the two shining ones, that conducted Christian and Hopeful to the city, to go out and take Ignorance and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there.—Then I saw that there was a way to hell, even from the gates of heaven, as well as

from the city of Destruction.*—So I awoke and beheld it was a dream.

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* We frequently hear of persons that have lived strangers to evangelical religion, and the power of godliness, dying with great composure and resignation: and such instances are brought forward as an objection to the necessity of faith, or of a devoted life. But what do they prove? What evidence is there that such men are saved? Is it not far more likely that they continued to the end under the power of ignorance and self-conceit; that Satan took care not to disturb them; and that God gave them over to a strong delusion, and left them to perish with "a "lie in their right hand?" Men, who have neglected religion all their lives, or have habitually for a length of years disgraced an evangelical profession, being when near death visited by pious persons, sometimes obtain a sudden and extraordinary measure of peace and joy, and die in this frame. This should in general be considered as a bad sign: for deep humiliation, yea distress, united with some trembling hope in God's mercy through the gospel, is far more suited to their case, and more likely to be the effect of spiritual illumination. But, when a formal visit from a minister of any sect, a few general questions, and a prayer, (with or without the sacrament,) calm the mind of a dying person, whose life has been unsuitable to the Christian profession; no doubt, could we penetrate the veil we should see him wafted across the river in the boat of Vain-hope, and meeting with the awful doom that is here described. From such delusions, good Lord deliver us! Amen.

END OF PART I.

THE

PILGRIM'S PROGRESS.

PART II.

COURTEOUS COMPANIONS,

SOME time since, to tell you of a dream that I had of Christian the pilgrim, and of his dangerous journey towards the celestial country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction, which he feared would come by staying with them in the city of Destruction. Wherefore as I then shewed you, he left them and departed.*

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* It has been before observed, that the first part of the Pilgrim's Progress is in all respects the most complete: yet there are many things in the second well worthy of the pious reader's attention. Nor can there be any doubt, but it was penned by the same author. It is not, however, necessary that the annotator should be so copious upon it, as upon the more interesting instructions of the preceding part. In general, the leading incidents may be considered as the author's own exposition of his meaning in the former part; or as his delineation of some va-

Now it hath so happened through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went; and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But, having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodging in a wood, about a mile off the place, as I slept I dreamed again.

And, as I was in my dream, behold, an aged gentleman came by where I lay; and, because he was to go some part of the way that I was travelling, methought I got up and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels: for thus I began with the old man:

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, (for that was his name,) It is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I: I went once myself through that town; and therefore I know that this report you give of it is true.

Sag. Too true: I wish I could speak truth in speaking better of them that dwell therein.

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rieties that occur in events of a similar nature: yet some particulars will demand, and richly deserve, a more full and exact elucidation.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago in this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

SAG. Hear of him! ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with, and had on his journey. Besides, I must tell you, all our country rings of him: there are but few houses, that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that this hazardous journey has got many well wishers to his ways; for, though when he was here, he was *fool* in every man's mouth, yet now he is gone he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow; for there is no grief mixed therewith. But pray, what talk have the people about him.

SAG. Talk! the people talk strangely about him: some say that he now walks in white;[1] that he has a chain of gold about his neck; that he has a crown of gold beset with pearls upon his head: others

[1] Rev. iii. 4; vi. 11.

say, that the shining ones, that sometimes shewed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another.[1] Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth, and drinketh, and walketh, and talketh, with him, and receiveth the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim.[2]

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done to himself: and no marvel, for it was for the love that he had to his Prince, that he ventured as he did.[3]*

I dare say, quoth I, I am glad of it: I am glad

[1] Zech. iii. 7. [2] Jude 14, 15. [3] Luke x. 16.

* Christians are the representatives on earth of the Saviour and Judge of the world; and the usage they meet with, whether good or bad, commonly originates in men's love to him, or contemptuous enmity against him. The decisions of the great day therefore will be made, with an especial reference to this evidence of men's faith or unbelief. Faith works by love of Christ, and of his people for his sake, which influences men to

for the poor man's sake, for that now he has rest from his labour,[1] and for that he now reaps the benefits of his tears with joy;[2] and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad for that a rumour of these things is noised abroad in this country: who can tell but that it may work some good effect on some that are left behind?—But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts, I wonder in my mind what they do.

SAG. Who? Christiana and her sons? They are like to do as well as did Christian himself; for, though they all played the fool at first, and would by no means be persuaded by either the tears or intreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up and are also gone after him.

Better and better, quoth I! But what! wife and children and all?

[1] Rev. xiv. 13. [2] Ps. cxxvi. 5, 6.

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self-denying kindness towards the needy and distressed of the flock. Where these fruits are totally wanting, it is evident there is no love of Christ, and consequently no faith in him, or salvation by him. And, as true believers are the excellent of the earth, no man can have any good reasons for despising, hating, and injuring them; so that this usage will be adduced as a proof of positive enmity to Christ, and expose the condemned sinner to more aggravated misery. Indeed it often appears after the death of consistent Christians, that the consciences of their most scornful opposers secretly favoured them: it must then surely be deemed the wisest conduct by every reflecting person, to "let these men alone,—lest haply he should be "found to fight against God."

SAG. It is true: I can give you an account of the matter; for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, may a man report it for a truth?

SAG. You need not fear to affirm it: I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And, being we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana, (for that was her name from the day that she with her children betook themselves to a pilgrim's life,) after her husband was gone over the river, and she could hear him no more, her thoughts began to work in her mind: first, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against

all his intreaties, and loving persuasions, of her and her sons, to go with him. Yea there was not any thing that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder: especially that bitter outcry of his, "What "shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! said Christiana, that it had been but our lots to go with him; then it had fared well with us, beyond what it is likely to do now. For, though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind but that they sprang from another cause; to wit, for that the light of life was given him;[1] by the help of which, as I perceive, he has escaped the snares of death. Then they wept all again, and cried out, Oh, woe, worth the day!*

[1] John viii. 12.

* It is here evident that the author was intent on encouraging pious persons to persevere in using all means for the spiritual good of their children, even when they see no effects produced by them. The scripture teaches us to expect a blessing on such endeavours: the dying testimony and counsels of exemplary

The next night Christiana had a dream; and behold she saw as if a broad parchment was opened before her, in which was recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord have mercy upon me, a sinner!"[1] and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this woman? for she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter; else all the world cannot help but she will become a pilgrim.*

[1] Luke xviii. 13.

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believers frequently make a deeper impression than all their previous instructions: the death of near relations, who have behaved well to such as despised them, proves a heavier loss than was expected: the recollection of unkind behaviour to such valuable friends, and of the pains taken to harden the heart against their affectionate admonitions, sometimes lies heavy on the conscience: and thus the prayers of the believer for his children or other relatives, are frequently answered after his death. And when some of them begin to inquire, "What must we do to "be saved?" these will become zealous instruments in seeking the conversion of those, whom before they endeavoured to prejudice against the ways of God.

* The mind, during sleep, is often occupied about those subjects that have most deeply engaged the waking thoughts: and it sometimes pleases God to make use of ideas thus suggested, to influence the conduct by exciting fears or hopes. Provided an intimation be scriptural, and the effect salutary, we need not hesitate to consider it as a divine monition, however it was

Now she awoke in a great sweat: also a trembling was upon her: but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face towards the paved work that was under his Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about and harped with their harps; but no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen; and opened the door, and saluted her with, "Peace on this house!" The which when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled: also her heart began to wax warm with desires to know from whence he

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brought to the mind: but, if men attempt to draw conclusions in respect of their *acceptance*, or *duty*; to determine the truth of certain doctrines; to prophesy, or to discover hidden things; by dreams or visions of any kind; these then become a very dangerous and disgraceful species of enthusiasm. Whatever means are employed, convictions of sin, and a disposition earnestly to cry for mercy, are the work of the Holy Spirit in the heart: and on the other hand, the powers of darkness will surely use every effort and stratagem to take off inquirers, from thus earnestly seeking the salvation of God.

came, and what his errand was to her. So he said unto her, My name is Secret; I dwell with those that are high. It is talked of, where I dwell, as if thou hadst a desire to go thither: also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know that he inviteth thee to come into his presence, to his table; and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father. There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to the beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This vision proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King. So she took it and opened it; but it smelt after the manner of the best perfume.[1] Also it was written in letters of gold. The contents of the letter were these: that the King would have her do as did Christian her husband; for that was the only way to come to his City, and to dwell in his presence with joy for ever. At this the good woman was quite overcome: so she cried out to

[1] Sol. Song i. 3.

her visitor, Sir, will you carry me and my children with you, that we may also go and worship the King?*

Then said the visitor, Christiana, 'the bitter is before the sweet.' Thou must through troubles, as he did that went before thee, enter this celestial City.† Wherefore I advise thee to do

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* "The secret of the Lord is with them that fear him." The intimations given by Secret seem to represent the silent teaching of the Holy Spirit, by which the true meaning of the scriptures is discovered, and the real grounds of encouragement brought to the penitent's notice or recollection. Thus he learns that the way of salvation is yet open to him: and the invitations of the gospel prove more fragrant and refreshing than the most costly ointment, and more precious than the gold of Ophir.—It is observable that Secret did not inform Christiana that her sins were forgiven, or that Christ and the promises belonged to her; but merely that she *was invited to come;* and that coming in the appointed way she would be accepted, notwithstanding her pertinacious unbelief in the preceding part of her life. Thus, without seeming to have intended it, the author has stated the scriptural medium between the extremes which have been contended for, with great eagerness and immense mischief in modern days; while some maintain, that sinners should not be invited to come to Christ, or commanded to repent and believe the gospel; and others, that they should be urged to believe at once, with full assurance, that all the blessings of salvation belong to them, even previously to repentance or works meet for repentance!

† "Through much tribulation we must enter into the kingdom "of God." Habitual self-denial even in things lawful in themselves yet in many cases inexpedient, mortification of our sinful inclinations, inward conflicts, the renunciation of worldly interests and connexions, the scorn and hatred of the world, sore temptations, and salutary chastisements, are very bitter to our natural feelings. Habits likewise, and situation, often render some of

as did Christian thy husband: Go to the wicket-gate yonder over the plain; for that stands in the head of the way up which thou must go: and I wish thee all good speed. Also I advise thee that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until they have got it by heart: for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage:[1] also this thou must deliver in at the far gate.

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded and said: So Christiana called her sons together, and began thus to address herself unto them: My sons, I have, as you may perceive, been

[1] Psal. cxix. 54.

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them extremely painful, like "cutting off a right hand, or plucking out a right eye:" and deep poverty, persecution, or seasons of public calamity, may enhance these tribulations. If a man therefore meet with nothing *bitter* in consequence of his religious profession, he has great reason to suspect that he is not in the narrow way: yet many argue against themselves on account of those very trials which are a favourable token in their behalf. But, on the other hand, the believer has "a joy that a stranger intermeddleth not with," which counterbalances all his sorrows; so that even in this life he possesses more solid satisfaction, than they do who choose the road to destruction from fear of the difficulties attending the way of life. Satan is, however, peculiarly successful in persuading men, that religion, the very essence of heavenly happiness, will make them miserable on earth; and that sin, the source of all the misery in the universe, will make them happy! By such manifest lies does this old murderer support his cause!

of late under much exercise in my soul about the death of your father: not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own estate and your's; which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience: for I hardened both my heart and your's against him, and refused to go with him on pilgrimage. The thoughts of these things would now kill me outright, but for a dream which I had last night, and but for the encouragement this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads us to the celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So the visitor bid them farewell; and they began to prepare to set out for their journey.

But, while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but, behold, they found the good woman preparing to be gone from her house.

So they began and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daugh-

ter to him that met Christian upon the hill of Difficulty, and would have had him go back for fear of the lions.)

TIM. For what journey, I pray you?

CHR. Even to go after my old husband.—And with that she fell a weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

CHR. Nay, my children shall go with me: not one of them is willing to stay behind.

TIM. I wonder in my heart what or who has brought you into this mind!

CHR. Oh neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

TIM. Pr'ythee what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill.[1] The Prince of the palace has also

[1] 2 Cor. v. 1—4

sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter which invites me to come.—And with that she plucked out her letter, and read it, and said to them, What now will you say to this?

TIM. Oh, the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea and Pliable too; until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the shadow of Death, and many other things. Nor is the danger that he met with at Vanity-Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also that these four sweet babes are thy children, thy flesh and thy bones. Therefore, though thou shouldst be so rash as to cast away thyself; yet, for the sake of the fruit of thy body, keep them at home.

But Christiana said unto her, Tempt me not, my neighbour: I have now a price put into my hand to get a gain, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way; they are so far from being to me a discouragement, that they shew I am in the right. 'The bitter must come before the sweet,' and that also will

make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me further.

Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company.—But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a two-fold reason: 1st, Her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her, and help her. 2ndly, Her bowels yearned over her own soul; for what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana; and, if I find truth and life in what she shall say, myself with my heart shall also go with her.* Wherefore Mercy began thus to reply to her neighbour Timorous.

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* The very things, which excite the rage and scorn of some persons, penetrate the hearts and consciences of others. Thus the Lord makes one to differ from another, by preparing the heart to receive the good seed of divine truth, which is sown in it; yet every one *willingly chooses* the way he takes, without any constraint or hindrance, except his own prevailing dispositions. This consideration gives the greatest encouragement to the use of all proper means, in order to influence sinners to choose the good part: for who knows but the most obvious truth, warning, or exhortation, given in the feeblest manner, may reach the conscience of a child, relative, neighbour, enemy, or even persecutor; when the most convincing and persuasive discourses of eloquent and learned teachers have failed to produce any effect.

MER. Neighbour, I did indeed come with you to see Christiana this morning; and, since she is, as you see, taking her last farewell of the country, I think to walk this sun-shiny morning a little with her, to help her on her way.—But she told her not of her second reason, but kept it to herself.

TIM. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but, when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But, when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So, when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale:

Neighbours, having but little to do this morning, I went to give Christiana a visit; and, when I came at the door, I knocked, as you know it is our custom: and she answered, If you come in God's name, come in. So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town; she and also her children. So I asked her what was her meaning by that? And she told me in short that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing, And what, do you think she will go?

TIM. Ay, go she will, whatever come of it: and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way,) is one great argument with her to put her forward on her journey. For she told me in so many words, *The bitter goes before the sweet*: yea, and forasmuch as it doth, it makes the sweet the sweeter.

Mrs. BAT'S-EYES. Oh this blind and foolish woman; and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town: a good riddance, for my part, I say of her. Should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish, or unneighbourly, to talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure; let her go, and let her better come in her room: it was never a good world since these whimsical fools dwelt in it.

Then Mrs. Light-mind added as followeth; Come, put this kind of talk away. I was yester day at Madam Wanton's,[1] where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mr. Lechery, Mrs. Filth, and some others: so there we had music and dancing, and

[1] Part i, p. 150.

what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.*

By this time Christiana was got on her way, and Mercy went along with her. So as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors with me to accompany me a little in my way.

Then said young Mercy, (for she was but young,) If I thought it would be to purpose to go with you, I would never go near the town.

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* This dialogue, by the names, arguments, and discourse introduced into it, shews what kind of persons they in general are, who despise and revile all those that fear God and seek the salvation of their souls: from what principles, affections, and conduct such opposition springs; and on what grounds it is maintained. Men of the most profligate characters, who never studied or practised religion in their lives, often pass sentence on the sentiments and actions of pious persons, and decide in the most difficult controversies, without the least hesitation; as if they knew the most abstruse subjects by instinct or intuition, and were acquainted with the secrets of men's hearts! These presumers should consider, that *they* must be wrong, let who will be right; that any religion is as good as open impiety and profligacy! and that it behoves them to "cast out the beam out of "their own eye before they attempt to pull out the mote from "their brother's eye."—Believers also, recollecting the vain conversation from which they have been redeemed, and the obligations that have been conferred upon them, should not disquiet themselves about the scorn and censure of such persons, but learn to pray for them, as entitled to their compassion, even more than their detestation.

"seed, shall doubtless come again with rejoicing, "bringing his sheaves with him."[1]

Then said Mercy,

Let the most Blessed be my guide,
  If't be his blessed will,
Unto his gate, into his fold,
  Up to his holy hill.
And let him never suffer me
  To swerve or turn aside
From his free grace and holy ways,
  Whate'er shall me betide.
And let him gather them of mine,
  That I have left behind;
Lord, make them pray they may be thine,
  With all their heart and mind.

Now my old friend proceeded, and said: But, when Christiana came to the Slough of Despond, she began to be at a stand; For, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true: for many there be that pretend to be the King's labourers, and say they are for mending the King's highways, that bring dirt and dung instead of stones, and so mar instead of mending.*

[1] Ps. cxxvi, 5, 6.

* The author seems to have observed a declension of evangelical religion, subsequent to the publication of his original pilgrim. Probably he was grieved to find many renounce or

Here Christiana therefore, and her boys, did make a stand: but said Mercy, Come let us venture; only let us be wary. Then they looked well to their steps, and made a shift to get staggering over. Yet Christiana had like to have been in, and that not once or twice.

Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, for there shall be "a performance of what has been told her from

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adulterate the gospel, by substituting plausible speculations, or moral lectures in its stead; by narrowing and confining it within the limits of a nice system, which prevents the preacher from freely inviting sinners to come unto Christ; by representing the preparation of heart requisite to a sincere acceptance of free salvation, as a *legal condition* of being received by him; or by condemning all diligence, repentance, and tenderness of conscience, as interfering with an evangelical spirit. By these, and various other misapprehensions, the passage over the slough is made worse; and they occasion manifold discouragements to awakened sinners, even to this day. For, as the *promises*, strictly speaking, belong only to believers; if *invitations* and exhortations be not freely given to sinners in general, a kind of gulph will be formed, over which no way can be seen: except as men take it for granted, *without any kind of evidence*, that they are true believers; which opens the door to manifold delusions and enthusiastic pretensions. But, if all be invited, and encouraged to ask that they may receive, the awakened sinner will be animated to hope in God's mercy and use the means of grace; and thus, "giving diligence to make his calling and election sure," he will be enabled to rise superior to the discouragements by which others are retarded. Labourers enough indeed are ready to lend their assistance in mending the road across this slough; but let them take care that they use none but scriptural materials, or they will make bad worse.

"the Lord."[1] Then they went on again: and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the wicket-gate, as you, I think no slough of Despond could discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are; but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.*

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they came, they betook themselves to a short debate, about how they must manage their calling at the gate; and what should be said unto him that did open

[1] Luke i. 45.

* Some persons are discouraged by recollecting past sins, and imagining them too heinous to be forgiven; while others disquiet themselves by the apprehension that they have never been truly humbled and converted. Indeed all the varieties in the experience of those, who upon the whole are walking in the same path, can never be enumerated; and some of them are not only unreasonable, but unaccountable, through the weakness of the human mind, the abiding effects of peculiar impressions, the remains of unbelief, and the artifices of Satan.

unto them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But, instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not for fear of the dog: go back they durst not, for fear the keeper of that gate should espy them as they so went, and be offended with them. At last they thought of knocking again, and knocking more vehemently than they did at first. Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened upon them.*

Then Christiana made low obeisance, and said, Let not our Lord be offended with his hand-

* The greater fervency new converts manifest in prayer for themselves and each other, the more violent opposition will they experience from the powers of darkness. Many have felt such terrors whenever they attempted to pray, that they have for a time been induced wholly to desist: and doubtless numbers, whose convictions were superficial, have thus been finally driven back to their former course of ungodliness. But, when the fear of God, and a real belief of his word possess the heart, such disturbances cannot long prevent earnest cries for mercy; nay they will eventually render them more fervent and importunate than ever.

maidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye? and what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, What is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head and said, Yea; and so are these my sweet babes also.

Then he took her by the hand, and let her in, and said also, "Suffer the little children to come "unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But, when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for: whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour: wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud that she made Christiana to start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

So he opened the gate and looked out, but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O Sir, said she, I am faint: there is scarce life left in me. But he answered, that one said, "When my soul fainted within me, I remem-"bered the Lord, and my prayer came unto thee, "into thy holy temple."[1] Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mer. I am come for that unto which I was never invited, as my friend Christiana was. Her's was from the King, and mine was but from her. Wherefore I presume.

Good. Did she desire thee to come with her to this place?

Mer. Yes; and, as my Lord sees, I am come; and, if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be partaker thereof.

Then he took her again by the hand, and led her

[1] Jonah ii. 7.

gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it Mercy to smell on, thereby to stay her faintings. So they fetched her a bundle of myrrh. A while after she was revived.

And now was Christiana, and her boys, and Mercy received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.

I grant pardon, said he, by word and deed; by word in the promise of forgiveness; by deed in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.[1]

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladded. He also had them up to the top of the gate, and shewed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.*

[1] Sol. Song i. 2; John xx. 19.

* 'Pardon by word' seems to denote the general discovery of free salvation by Jesus Christ to all that believe; which, being depended on by the humble sinner, is sealed by transient comforts and lively affections. Pardon by deed may relate to the manner, in which the blessing was purchased by the Saviour; and when this is clearly understood the believer attains to stable peace and hope. This coincides with the explanation already given of the *Gate*, the *Cross*, and the *Sepulchre*; and it will be further confirmed in the sequel. The 'pardon by deed' must be waited for; yet the pilgrims obtained a distant glimpse of 'the

So he left them awhile in a summer-parlour below, where they entered into talk by themselves: and thus Christiana began: O Lord, how glad am I that we are got in hither!

MER. So you well may: but I of all have cause to leap for joy.

CHR. I thought one time as I stood at the gate, because I had knocked and none did answer, that all our labour had been lost; especially when that ugly cur made such a heavy barking at us.

MER. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, "the one shall be taken and the other left."[1] I had much ado to forbear crying out, Undone! and afraid I was to knock any more: but, when I looked up to what was written over the gate,[2] I took courage. I also thought that I must either knock or die: so I knocked, but I cannot tell how; for my spirit now struggled between life and death.*

[1] Matt. xxiv. 41. [2] Part i. p. 63.

'deed by which they were saved;' for some general apprehensions of redemption by the cross of Christ are commonly connected with the believer's first comforts, though the nature and glory of it be more fully perceived as he proceeds.

* The express words of scriptural invitations, exhortations, and promises prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is therefore, much to be lamented, that pious men, by adhering to a supposed systematical exactness of expression, should clog their addresses

CHR. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound made me start: I thought I never heard such knocking in all my life: I thought you would come in by a violent hand, or take the kingdom by storm.[1]

MER. Alas, to be in my case! who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might?—But pray what said my Lord unto my rudeness? Was he not angry with me?

CHR. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he shewed no sign to the contrary.*—But I marvel in my heart why he keeps such a dog: had I known that before, I should not have had heart enough to have ventured

[1] Matt. xi. 12.

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to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment that they can improve on their plan: why then cannot they be satisfied to "speak according to the oracles "of God," without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling inquirer, that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be a cast-away!

* When the sinner prays under the urgent fear of perishing he is excited to peculiar fervency of spirit: and, the more fervent

myself in this manner.* But now we are in, we are in, and I am glad with all my heart.

MER. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face, before him, and worshipped, and said, Let my Lord accept the sacrifice of praise which now I offer unto him, with "the calves of my lips."

So he said unto her, Peace be to thee: stand up. But she continued upon her face, and said, "Righ-"teous art thou, O Lord, when I plead with thee, "yet let me talk with thee of thy judgments:"[1]

[1] Jer. xii. 1, 2.

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our prayers are, the better are they approved by the Lord, how much soever men may object to the manner or expressions of them.

* Could soldiers, when they enlist, forsee all the dangers and hardships to be encountered; or could mariners, when about to set sail, be fully aware of all the difficulties of the voyage; their reluctancy or discouragement would be increased by the prospect. But, when they have engaged, they find it impossible to recede; and thus they press forward through one labour and peril after another, till the campaign or the voyage be accomplished. Thus it is with the Christian; but *they* "strive for "corruptible things," which they may never live to obtain: while *he* seeks for an incorruptible crown of glory of which no event can deprive him. If *he* knew all from the first, it would be

wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to flee from the gate for fear?

He answered and said, That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking: he belongs to the castle which you see there at a distance,[1] but can come up to the walls of this place. He has frighted many an honest pilgrim from *worse* to *better*, by the great voice of his roaring. Indeed he that owneth him doth not keep him out of any good will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved: but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power, to do them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog. The beggars that go from door to door will, rather than they would lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog: and shall a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? "I de-

[1] Part i. p. 63.

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his only wisdom to venture; whereas the case with *them* is often widely different.

"liver them from the lions, and my darling from "the power of the dog."

Then said Mercy, I confess my ignorance: I speak what I understand not: I acknowledge that thou doest all things well.

Then Christiana began to talk of their journey and to inquire after their way. So he fed them and washed their feet, and "set them in the way of his steps," according as he had dealt with her husband before.

So I saw in my dream, that they went on their way; and the weather was comfortable to them.

Then Christiana began to sing, saying,

Bless'd be the day that I began
  A pilgrim for to be;
And blessed also be that man
  That thereunto mov'd me.
'Tis true, 'twas long ere I began
  To seek to live for ever;[1]
But now I run fast as I can:
  'Tis better late than never.
Our *tears* to *joy*, our *fears* to *faith*,
  Are turned, as we see:
That our beginning (as one saith,)
  Shews what our end will be.

Now there was on the other side of the wall that fenced in the way, up which Christiana and her companions were to go, a garden, and that belonged to him whose was that barking dog of whom mention was made before. And some of the fruit trees that grew in the garden shot their branches over the wall; and being mellow, they that found them did gather them up and eat of them to their

[1] Matt. xx. 16.

hurt. So Christiana's boys, (as boys are apt to do,) being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.*

Well, said she, my sons, you transgress, for that fruit is none of ours: but she did not know that they did belong to the enemy: I'll warrant you if she had she would have been ready to die for fear. But that passed, and they went on their way.—Now, by that they were gone about two bow's shot from the place that led them into the way, they espied two very ill favoured ones coming down apace to meet them. With that Christiana and Mercy her friend covered themselves with their veils, and kept also on their journey: the children also went on before: so that at last they met together. Then they that came down to

* The terrifying suggestions of Satan give believers much present uneasiness; yet they often do them great good, and seldom eventually hurt them: but the allurements of those worldly objects, which he throws in their way, are far more dangerous and pernicious. Many of these, for which the aged have no longer any relish, are very attractive to young persons; but all those parents or aged persons who love the souls of their children and young friends, instead of conniving at them in their self-indulgence, from a notion that allowances must be made for youth, should employ all their influence and authority to restrain them from those vain pleasures which "war against the soul," and are most dangerous when least suspected.—This fruit may be found in the pilgrim's path, but it grows in Beelzebub's garden, and should be shunned as poison. Many diversions and pursuits, both in high and low life, are of this nature, though often pleaded for as *innocent* by some persons who ought to know better.

meet them came just up to the women, as if they would embrace them: but Christiana said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana waxed very wroth, and spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends.

Then said one of the two men, We make no assault upon your money, but are come to tell you, that if you will but grant one small request which we shall ask we will make women of you for ever.

Now Christiana, imagining what they should mean, made answer again, We will neither hear nor regard, nor yield to what you shall ask. We are in haste, and cannot stay: our business is of life and death. So again she and her companions, made a fresh essay to go past them: but they letted them in their way.

And they said, We intend no hurt to your lives; it is another thing we would have.

Ay, quoth Christiana, you would have us body and soul, for I know it is for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder! Murder! and so put themselves under those laws that are provided for the protection of women.[1] But

[1] Deut. xxii. 23—27.

the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now they being, as I said, not far from the gate, in at which they came, their voice was heard from where they were thither: wherefore some of the house came out, and, knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle; the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do? Would you make my Lord's people to transgress? He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged: so the dog became their protector. This reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well; only we have been somewhat affrighted: we thank thee also, that thou camest in to our help, for otherwise we had been overcome.

So, after a few more words, this reliever said as followeth: I marvel much, when you were entertained at the gate above, being ye know that ye were but weak women, that you petitioned not the Lord for a conductor: then might you have avoided these troubles and dangers: he would have granted you one.

Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: beside, who could have thought, that so near the King's palace there should have

lurked such naughty ones! Indeed it had been well for us had we asked our Lord for one; but, since our Lord knew it would be for our profit, I wonder he sent not one along with us.

REL. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem: but, when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due; and so consequently will be hereafter used. Had my Lord granted you a conductor, you would not, either, have so bewailed that oversight of your's in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.*

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* Satan designs, by every means, to take off awakened sinners from the great concern of eternal salvation; and he makes use of ungodly men for that purpose, among his manifold devices against the female sex. These are 'very ill-favoured' to the gracious mind; however alluring their persons, circumstances, or proposals may be to the carnal eye. As such vile seducers are too often successful, they are emboldened to attempt even those who profess to be religious: nor are they always repulsed by them; for many, of whom favourable hopes were once entertained, have thus awfully "been again entangled and overcome, "so that their last state has been worse than the first." But, when such proposals are repulsed with decided abhorrence, and earnest prayers, the Lord will give deliverance and victory.—The faithful admonitions and warnings of a stated pastor are especially intended by the *Conductor*. The *Reliever* seems to represent the occasional direction and counsel of some able minister; for he speaks of Christ as his Lord, and must therefore be considered as one of the servants by whom help is sent to the distressed.

Chr. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly will I present him with: to go back again, you need not; for in all places where you shall come you will find no want at all; for at every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he "will "be inquired of by them, to do it for them:"[1] and it is a poor thing that is not worth asking for.—When he had thus said, he went back to his place, and the pilgrims went on their way.

Then said Mercy, what a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but, as for me, my fault is so much the greater for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed.

Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this: for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said, (it was when I was in my troubles,) What shall we do with this woman? for she

[1] Ezek. xxxvi. 37.

cries out waking and sleeping for forgiveness: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. This you know might have made me take heed, and have provided when provision might have been had.

Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now, when they had talked away a little more time, they drew near to a house that stood in the way; which house was built for the relief of pilgrims: as you will find more fully related in the first part of the records of the Pilgrim's Progress. So they drew on towards the house; (the house of the Interpreter;) and, when they came to the door, they heard a great talk in the house: then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked; as she had done at the gate before. Now, when she had knocked, there came

to the door a young damsel, and opened the door, and looked, and, behold, two women were there.

Then said the damsel to them, With whom would you speak in this place?

Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to-night to go any further.

Dam. Pray what may I call your name, that I may tell it to my Lord within?

Chr. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way: and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Then ran Innocent in, (for that was her name,) and said to those within, Can you think who is at the door? There is Christiana and her children, and her companion, all waiting for entertainment here! Then they leaped for joy, and went and told their master. So he came to the door, and, looking upon her, he said, Art thou that Christiana whom Christian that good man left behind him, when he betook himself to a pilgrim's life?

Chr. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone; and these are his four children: but now I also am come, for I am convinced that no way is right but this.

Int. Then is fulfilled that which was written of

the man that said to his son, "Go, work to-day in "my vineyard; and he said to his father, I will "not; but afterwards repented and went."[1]

Then said Christiana, So be it: Amen. God make it a true saying upon me, and grant that I may be found at the last "of him in peace, with-"out spot, and blameless!"

Int. But why standest thou at the door? Come in, thou daughter of Abraham: we were talking of thee but now, for tidings have come to us before how thou art become a pilgrim. Come, children, come in: Come, maiden, come.—So he had them all into the house.

So, when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also looked upon the boys; they stroked them over their faces with their hands, in token of their kind reception of them: they also carried it lovingly to Mercy, and bid them all welcome into their Master's house.

After a while, because supper was not ready, the Interpreter took them into his *significant rooms*, and shewed them what Christian Christiana's husband, had seen sometime before. Here therefore they saw the Man in the Cage, the Man and his Dream, the Man that cut his way through his enemies, and the picture of the biggest of all; together with the rest of those things that were then so profitable to Christian.

[1] Matt. xxi. 28, 29.

This done, and, after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand: there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake: but the man did neither look up nor regard, but rake to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is the figure of a man of this world; is it not, good Sir?

Thou hast said right, said he; and his muck-rake doth shew his carnal mind. And, whereas thou seest him rather give heed to take up straws and sticks, and the dust of the floor, than do what He says that calls to him from above, with the celestial crown in his hand; it is to shew, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also shewed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Then said Christiana, Oh! deliver me from this muck-rake.

That prayer, said the Interpreter, has lain by till it is almost rusty: "Give me not riches,"[1] is scarce the prayer of one of ten thousand. Straws, and

[1] Prov. xxx. 8.

sticks, and dust, with most are the great things now looked after.*

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shewed them this, he had them into the very best room in the house: (a very brave room it was:) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round; for there was nothing to be seen but a very great spider on the wall; and that they overlooked.

Then said Mercy, Sir, I see nothing: but Christiana held her peace.

But, said the Interpreter, Look again. She therefore looked again, and said, Here is not any thing but an ugly spider, who hangs by her hands upon the wall. Then, said he, is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, Yes, Lord, there is more here than one: yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked

* The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that no other selection equally interesting could be expected: some valuable hints, however, are here adduced. The first emblem is very plain; and so apposite, that it is wonderful any person should read it without lifting up a prayer to the Lord, and saying, 'Oh! deliver me from this muck-rake!' Yet alas, it is to be feared, such prayers are still little used even by professors of the gospel; at least they are contradicted by the habitual conduct of numbers among them.

pleasantly on her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the Interpreter again, "The spider "taketh hold with her hands," (as you see,) "and "is in king's palaces." And wherefore is this recorded, but to shew you that, how full of the venom of sin soever you be, yet you may, by the hand of faith lay hold of, and dwell in, the best room that belongs to the King's house above?

I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts; that she worketh with hands; and, as I see, dwells in the best room in the house.—God has made nothing in vain.*

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* The instruction grounded on accommodation of scripture, even where solid and important, is not so convincing to the understanding as that which results from the obvious meaning of the words: though many persons are for the time more excited to attention by a lively exercise of the imagination, and the surprise of unexpected inferences. This method, however, should be used with great caution by the friends of truth; for it is a most formidable engine in the hands of those who endeavour to pervert or oppose it.—The author did not however mean, by the emblem of the spider, that the sinner might confidently assure himself of salvation, by the blood of Christ, while he continued full of the poison of sin, without experiencing or evidencing any change: but only, that no consciousness of inward pollution, or

Then they seemed all to be glad; but the water stood in their eyes: yet they looked upon one another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. See, said he, what this little chick doeth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up.—Yet again, said he, observe and look: so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a *common call*, and that she had all the day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*. And, 4. She had an *outcry*.[1]

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people: by his *common call* he gives nothing; by his *special call* he always has something to give: he has also a *brooding voice* for them that are under his wing; and he has an *outcry*, to give the alarm when he seeth the enemy come. I choose, my darlings, to

[1] Matt. xxiii. 37.

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actual guilt, should discourage any one from *applying* to Christ and "*fleeing* for refuge to lay hold on the hope set before him," that thus he may be delivered from condemnation, and cleansed from pollution, and so made meet for those blessed mansions, into which no unclean thing can find admission.

lead you into the room where such things are, because you are women, and they are easy for you.*

And, Sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was a butcher killing of sheep: and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

After this he led them into his garden, where was great variety of flowers: and he said, Do you see all these? So Christiana said, Yes. Then

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* Our Lord hath, in immense condescension, employed this emblem to represent his tender love to his people, for whom he bare the storm of wrath himself, that they might be safe and happy under "the shadow of his wings."[1]—The 'common call' signifies the general invitations of the gospel, which should be addressed without restriction to all men that come under the sound of it: "As many as ye find, bid to the marriage." The 'special call' denotes those influences of the Spirit, by which the heart is sweetly made willing to embrace the invitation, and apply for the blessing, in the use of the appointed means; by which sinners actually experience the accomplishment of the promises, as their circumstances require.—The 'brooding note' was intended to represent that communion with God, and those consolations of the Holy Spirit, which the scriptures encourage us to expect, and by which the believer is trained up for eternal felicity: whilst the 'outcry' refers to the warnings and cautions, by which believers are excited to vigilance, circumspection, and self-examination, and to beware of all deceivers and delusions.

[1] Matt. xxiii. 37.

said he again, Behold the flowers are divers in stature, in quality, and colour, and smell, and virtue; and some are better than some: also, where the gardener hath set them, there they stand, and quarrel not one with another.*

Again he had them into his field, which he had sown with wheat and corn: but, when they beheld, the tops of all were cut off, only the straw remained. He said again, This ground was dunged and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware, that in this you condemn not yourselves.†

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* We ought not to be contented (so to speak,) with a situation among the useless and noxious weeds of the desert; but, if we be planted among the ornamental and fragrant flowers of the Lord's garden, we may deem ourselves sufficiently distinguished and honoured. We should, therefore, watch against envy and ambition, contempt of our brethren, and contention. We ought to be satisfied in our place, doing "nothing through strife or "vain-glory," or with murmurings and disputings: but endeavouring, in the meekness of wisdom, to diffuse a heavenly fragrance around us, and "to adorn the doctrine of God our "Saviour in all things."

† The labour and expense of the husbandman are not repayed by the straw or the chaff, but by the corn. The humiliation and sufferings of Christ, the publication of the gospel, the promises and instituted ordinances, and the labours of ministers, were not intended merely to bring men to profess certain doctrines, and observe certain forms; or even to produce convictions, affections, or comforts, in any order or degree whatsoever; but

Then, as they were coming in from abroad, they espied a robin with a great spider in his mouth: so the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a little pretty bird as the robin-redbreast is! he being also a bird above many, that loveth to maintain a kind of sociableness with men. I had thought they had lived upon crumbs of bread, or upon other such harmless matter: I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage: they seem also to have a very great love for professors that are sincere; and above all other to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord: but, when they are by themselves, as the robin, they catch and gobble up spiders, they can change their diet, drink and swallow down sin like water.

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either

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to render men fruitful in good works, by the influences of the Spirit of Christ, and through his sanctifying truth: and all profession will terminate in everlasting contempt and misery, which is not productive of this good fruit, whatever men may pretend, or however they may deceive themselves and one another.

shew or tell some other things that are profitable.

Then the Interpreter began, and said: The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lusty man is, the more prone is he unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that, which in God's sight is of great price.[1]

It is easier watching a night or two, than to sit up a whole year together: so it is easier for one to begin to profess well, than to hold out as he should to the end.

Every ship-master, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel: but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship; and one sin will destroy a sinner.*

He that forgets his friend is ungrateful unto him: but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

[1] 1 Pet. iii. 4.

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* By repentance and faith in Christ, the leaks that sin hath made are, as it were, stopped; but one sin, habitually committed with allowance, proves a man's profession hypocritical, however plausible it may be in all other respects; as one leak unstopped will assuredly at length sink the ship.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, that God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Every body will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave: so there is in Jesus Christ more merit and righteousness than the whole world has need of.*

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What

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* This observation is grounded on the good old distinction, that the merit of Christ's obedience unto death is *sufficient for all* though only *effectual to some;* namely, in one view of the subject, *to the elect;* in another, *to all who by faith apply for an interest in it.* This makes way for general invitations, and shews it to be every one's duty to repent and believe the gospel; as nothing but pride, the carnal mind, and enmity to God and religion, influence men to neglect so great salvation; and, when the regenerating power of the Holy Spirit accompanies the word, sinners are made willing to accept the proffered mercy, and encouraged by the general invitations which before they sinfully slighted.

means this?—This tree, said he, whose outside is fair, and whose inside is rotten, is it, to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my support,
And he that doth me feed;
How can I then want any thing,
Whereof I stand in need.

When the song and music were ended, the Interpreter asked Christiana, what it was that at first did move her thus to betake herself to a pilgrim's life? Christiana answered: First, the loss of my husband came into my mind, at which I was heartily grieved: but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The

dream and the letter together so wrought upon my mind, that they forced me to this way.

INT. But met you with no opposition before you set out of doors?

CHR. Yes, a neighbour of mine, one Mrs. Timorous, (she was kin to him that would have persuaded my husband to go back, for fear of the lions,) she also so befooled me, for, as she called it, my intended desperate adventure: she also urged what she could to dishearten me from it; the hardship and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looked ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me; yea it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not every body knew it, that, between this and the gate by which we got into the way, we were both so sorely assaulted that we were made to cry out, Murder; and the two that made this assault upon us were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed him to Mercy, and said unto her, And what moved thee to come hither, sweet heart?

Then Mercy blushed and trembled, and for a while continued silent.

Then said he, Be not afraid, only believe, and speak thy mind.

Then she began, and said, Truly, Sir, my want

of experience is that which makes me covet to be in silence, and that also that filleth me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can: nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

INT. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

MER. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what she meant? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for the bringing him thither. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana. So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all my heart, and will, if I may, go with Christiana to her husband and his King.

INT. Thy setting out is good, for thou hast

given credit to the truth :* thou art a Ruth, who did, for the love she bare to Naomi, and to the

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* This is a most simple definition of faith : it is " the belief of " the truth," as the sure testimony of God, relative to our most important concerns. When we thus credit those truths that teach us the peril of our situation as justly condemned sinners, we are " moved with fear," and humbled in repentance; and, when we thus believe the report of a refuge provided for us, our hopes are excited. Those truths that relate to inestimable blessings attainable by us, when really credited, kindle our fervent desires; while such as shew us the glory, excellency, and mercy of God our Saviour, and our obligations to his redeeming grace, " work by love," gratitude, and every fervent affection. This living faith influences a man's judgment, choice, and conduct; and especially induces him to receive Jesus Christ for all the purposes of salvation, and to yield himself to his service, as constrained by love of him and zeal for his glory.—We need no other ground for this faith, than the authenticated word of God. This may be brought to our recollection by means of distress or danger, or even in a dream, or with some very strong impression on the mind; yet true faith rests only on the word of God, *according to its meaning as it stands in the Bible;* and not on the manner in which it occurs to the thoughts, or according to any *new sense put upon it in a dream, or by an impression;* as this would be a *new revelation.* For if the words, " Thy sins " are forgiven thee," should be impressed on *my mind,* they would contain a declaration no where made in scripture *concerning me:* consequently the belief of them on this ground would be a faith not warranted by the word of God. Now as we have no reason to expect such new revelations, and as Satan can counterfeit any of these impressions, we must consider every thing of this kind as opening a door to enthusiasm, and the most dangerous delusions; though many, who rest their confidence on them, have also scriptural evidence of their acceptance, which they overlook. On the other hand, should the following words be powerfully impressed on my mind, " Him " that cometh to me I will in no wise cast out," or, " He that " confesseth and forsaketh his sin shall have mercy;" I may

Lord her God, "leave father and mother, and the "land of her nativity, to come out, and go with a "people that she knew not before. The Lord "recompense thy work, and a full reward be given "thee of the Lord God of Israel, under whose "wings thou art come to trust."[1]

Now supper was ended, and preparation was made for bed: the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed she could not sleep for joy, for that now her doubts of missing at last were removed further from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile; for, said he, you must orderly go from hence. Then said he to the damsel that first opened unto them, Take them and have them into the garden to the bath, and there wash them and make them clean from the soil which they have gathered by travel-

[1] Ruth. ii. 11, 12.

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deduce encouragement from the words, according to the genuine meaning of them as they stand in scripture, without any dread of delusion, or any pretence to new revelations; provided I be conscious, that I do come to Christ, and confess my sins, with the sincere purpose of forsaking them. But there are so many dangers in this matter, that the more evidently our faith and hope are grounded wholly on the plain testimony of God, and confirmed by our subsequent experience and conduct; the safer will our course be, and the less occasion will be given to the objections of our despisers.

ling. Then Innocent the damsel took them, and led them into the garden, and brought them to the bath: so she told them, that there they must wash and be clean, for so her Master would have the women to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath not only sweet and clean, but also much enlivened and strengthened in their joints. So, when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, "Fair as "the moon." Then he called for the seal, wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover, which the children of Israel did eat when they came out of the land of Egypt;[1] and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like those of angels.*

[1] Exod. xii. 8—10.

* The author calls this 'The Bath of sanctification,' in a marginal note: whence we may infer, that he especially meant to intimate, that believers should constantly seek fresh supplies of grace from the Holy Spirit to purify their hearts from the re-

Then said the Interpreter again to the damsel that waited upon the women, Go into the vestry, and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him: so he commanded them to put it on: it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one in herself, which they could see in each other. Now therefore they began to "esteem each other better than them-"selves:" for, You are fairer than I am, said one; and, You are more comely than I am, said another. The children also stood amazed, to see into what fashion they were brought.*

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newed defilement of sin, which their intercourse with the world will continually occasion; and to revive and invigorate those holy affections, which in the same manner are apt to grow languid. Yet he did not intend to exclude their habitual reliance on the blood of Christ for pardon and acceptance; for in both respects we need daily washing. The sanctification of the Spirit unto obedience warrants the true Christian's "peace and joy in "believing;" it gives him beauty in the sight of his brethren; it strengthens him for every conflict and service; and the image of Christ, discernible in his spirit and conduct, *seals* him as a child of God, and as heir of glory: while the inward consciousness of living by faith in the Son of God for all the blessings of salvation, and of experiencing all filial affections towards God, as his reconciled Father, inspires him with humble joy and confidence.

* The Pilgrims are supposed to have been justified on their admission at the gate; the Interpreter is the emblem of the Holy Spirit; and the raiment here mentioned rendered those who were adorned with it comely in the eyes of their companions. We cannot, therefore, with propriety explain it to signify the

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take a sword, and helmet, and shield; and take these my daughters, said he, conduct them to the house called Beautiful, at which place they will rest next.* So he took his weapons, and went before them; and the Interpreter said, God speed. Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang;

This place has been our second stage,
  Here we have heard and seen
Those good things, that from age to age
  To others hid have been.
The dunghill-raker, spider, hen,
  The chicken too, to me
Have taught a lesson; let me then
  Conformed to it be.
The butcher, garden, and the field,
  The robin and his bait,
Also the rotten tree doth yield
  Me argument of weight;
To move me for to watch and pray,
  To strive to be sincere;
To take my cross up day by day,
  And serve the Lord with fear.

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righteousness of Christ imputed to the believer, but the renewal of the soul to holiness; for this alone in its effects is visible to the eyes of men. They, who have put on this raiment, are also "clothed with humility:" so that they readily perceive the excellencies of other believers, but cannot discern their own, except when they look in the glass of God's word. At the same time they become very observant of their own defects, and severe in animadverting on them, but proportionably candid to their brethren: and thus they learn the hard lesson of "esteeming others better than themselves."

* The stated pastoral care of a vigilant minister, who is strong

Now I saw in my dream that those went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause: here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, that we should have pardon by *word* and *deed*; by *word*, that is, by the promise; by *deed*, to wit, in the way it was obtained. What the promise is, of that I know something: but what it is to have pardon by *deed*, or in the way that it was obtained; Mr. Great-heart, I suppose you know; which, if you please, let us hear your discourse thereof.

Gr.-h. Pardon by the deed done is pardon obtained by some one for another that hath need thereof: not by the person pardoned, but in 'the 'way,' saith another, 'in which I have obtained it.' —So then (to speak to the question more at large,) the pardon that you and Mercy, and these boys have attained is by another, to wit, by him that let you in at the gate: and he hath obtained it in this double way; he hath performed righteousness to cover you, and spilt blood to wash you in.

Chr. But, if he parts with his righteousness to us, what will he have for himself?

Gr.- h. He has more righteousness than you have need of, or than he needeth himself.

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in faith, and courageous in the cause of God, is represented by the conductor of the pilgrims. We shall have repeated opportunities of shewing how desirous the author was to recommend this advantage to his readers, to excite them to be thankful for it, and to avail themselves of it when graciously afforded them.

CHR. Pray make that appear.

GR.-H. With all my heart: but first I must premise, that he, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to separate its justice or righteousness from it. Of *these* righteousnesses, therefore, we are not made partakers, so that they, or any of them, should be put upon us, that we might be made just and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood: if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance or obedience to a revealed will: and that is what he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's "disobedience, many were made sinners: so by

"the obedience of one, shall many be made righ-
"teous."[1]

CHR. But are the other righteousnesses of no use to us?

GR.-H. Yes: for, though they are essential to his natures and office, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness, that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God has no need of; for he is God without it: here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it: again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness."[2] This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two

[1] Rom. v. 19. [2] Rom. v. 17.

coats, to give one to him that has none. Now our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by *deed*, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law: now from this course we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions, and thus has he ransomed you from your transgressions, by blood, and covered your polluted and deformed souls with righteousness;[1] for the sake of which, God passeth by you, and will not hurt you, when he comes to judge the world.*

[1] Rom. viii. 34; Gal. iii. 13.

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* This discourse on 'pardon by the deed done' confirms the interpretation that has been given of the cross, and of Christian's deliverance from his burden.—The doctrine is however, here stated in a manner to which some may object, and indeed it is needlessly systematical and rather obscure. By 'the righteousness of Christ, as God,' his essential divine attributes of justice and holiness must be intended. 'His righteousness, as 'Man,' denotes his freedom in his human nature from all the defilement of sin. 'The righteousness of his person, as he hath

CHR. This is brave: now I see that there was something to be learned by our being pardoned by *word* and *deed*. Good Mercy, let us labour to keep this in mind; and my children, do you remember it also.—But, Sir, was not this it that

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the two 'natures joined in one,' can only mean the perfection of his mysterious person in all respects; and his capacity of acting as our surety, by doing and suffering in our nature all that was requisite, while his divine nature stamped an infinite value on his obedience unto death.—The eternal Word, the only-begotten Son of God, was under no obligation to assume our nature: and, when he had seen good to assume it, he was not bound to live a number of years here on earth, obedient to the law, both in its ceremonial and moral requirements, amidst hardships, sufferings, and temptations of every kind; except as he had undertaken to be our surety. In this sense he himself had no need of that righteousness which he finished for our justification. And assuredly he was under no obligation, as a perfectly holy man, to suffer any thing, much less to submit to the violent, torturing, and ignominious death upon the cross. That part of his obedience, which consisted in enduring agony, and pain in body and soul, was only needful, as he "bare our sins," and gave himself "a sacrifice to God for us." Indeed, his righteousness is not the less his own by being imputed to us: for believers are considered as one with him, and thus "made the righteousness of God in him," and we are justified in virtue of this union. He was able by his temporal sufferings and death to pay our debt, and ransom our inheritance; thus delivering us from eternal misery, which else had been inevitable, and bringing us to eternal life, which had otherwise been unattainable: and the law of love, to which as a man he became subject, required him to do this; for if we loved "our neighbour as ourselves," we should be willing to submit to any inferior loss, hardship, or suffering, to rescue an enemy or stranger from a greater and more durable misery, which he has no other way of escaping; or to secure to him a more valuable and permanent advantage, which can no otherwise be obtained.

made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

Gr.-h. Yes, it was the belief of this that cut off those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Chr. I thought so; for, though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, (though I have felt but little as yet,) that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

Gr.-h. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these; but an endeared affection begot in us by it: for who can (if he does but once think that pardon comes not only by promise, but thus) but be affected with the way and means of redemption, and so with the man that hath wrought it for him?

Chr. True: methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One! Oh! thou blessed One! thou deservest to have me; thou hast bought me: thou deservest to have me all: thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him: but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here;

yea, and Mrs. Timorous also: nay, I wish now with all my heart, that here was Madam Wanton too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.*

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* When believers, 'in the warmth of their affections,' feel the humbling, melting, endearing, and sanctifying effects of contemplating the glory of the cross, and the love of Christ in dying for sinners; and consider themselves as the special objects of that inexpressible compassion and kindness; they are apt to conclude that the belief of the propositions, that *Christ loves them and died for them*, and *that God is reconciled to them*, produces the change by its own influence; and would affect the most carnal hearts in the same manner, could men be persuaded to believe it. For they vainly imagine that apprehensions of the severity of divine justice, and the dread of vengeance, are the sources of the enmity which sinners manifest against God. Hence very lively and affectionate Christians have frequently been prone to sanction the unscriptural tenet, that the justifying act of faith consists in *assuredly believing that Christ died for me in particular, and that God loves me;* and to consider this *appropriation* as preceding repentance, and every other gracious disposition; and as in some sense the cause of regeneration, winning the heart to love God, and to rejoice in him, and in obeying his commandments. From this doctrine others have inferred, that if all men, and even devils too, believed the love of God to them, and his purpose at length to make them happy, they would be won over from rebellion against him, which they persist in from a mistaken idea that he is their implacable enemy; and they make this one main argument, in support of the salutary tendency of the final-restitution scheme. But all these opinions arise from a false and flattering estimate of human nature; for the carnal mind hates the scriptural character of God, and the glory displayed in the cross, even more than that which shines forth in the fiery law.—Indeed if we take away the *offensive part* of the gospel, the honour it puts upon the law and its awful

GR.-H. You speak now in the warmth of your affections: will it, think you, be always thus with

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sanctions, and the exhibition it makes of the divine justice and holiness, it will give the proud carnal heart but little umbrage: if we admit that men's aversion to God and religion arise from misapprehension, and not from desperate wickedness, many will endure the doctrine. A reconciliation, in which God assures the sinner that he has forgiven him, even before he has repented of his sins, will suit man's pride; and if he has been previously frightened a great flow of affections may follow: but the event will prove that they differ essentially from spiritual love of God, gratitude, holy joy, and genuine humiliation, which arise from a true perception of the glorious perfections of God, the righteousness of his law and government, the real nature of redemption, and the odiousness and desert of sin. In short, all such schemes *render regeneration needless;* or substitute something else in its stead, which is effected by a *natural process*, and not by the *new-creating power of the* Holy Spirit.—But, when this divine agent has communicated life to the soul, and a capacity is produced of perceiving and relishing spiritual excellency, the enmity against God receives a mortal wound: from that season the more his real character and glory are known, the greater spiritual affection will be excited, and a proportionable transformation into the same holy image effected. Then the view of the cross, as the grand display of all the harmonious perfections of the Godhead, softens, humbles, and meliorates the heart: while the persuasion of an interest in these blessings, and an admiring sense of having received such inconceivable favours from this glorious and holy Lord God, will still further elevate the soul above all low pursuits, and constrain it to the most unreserved and self-denying obedience.—But, while the heart remains unregenerate, the glory of God and the gospel will either be misunderstood, or hated in proportion as it is discovered. Such views and affections therefore, as have been described, spring from special grace: and are not produced by the natural efficacy of any sentiments, but by the immediate influences of the Holy Spirit; so that even true believers, though they habitually are persuaded of their interest in Christ, and the love of God to

you? Besides, that is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from the heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen by her common call gives no meat to her chickens. This you have therefore by a special grace.

Now I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and behold they were hanged up in irons a little way off on the other side.

Then said Mercy to him that was their guide and conductor, What are these three men? and for what are they hanged there?

Gr.-h. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered: they were for sloth and folly themselves, and whom-

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them, are only at times thus filled with holy affections: nor will the same contemplations constantly excite similar exercises; but they often bestow much pains to get their minds affected by them in vain; while at other times a single glance of thought fills them with the most fervent emotions of holy love and joy.

by. So he had them first to the spring: Lo, saith, he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst.[1] Thereat Mercy said, And why so envious, trow? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good: for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.*

Next he shewed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here cast away when Christian came by. And, although you see these ways are since stopped up with chains, posts, and a ditch, yet there are they that will choose to adven-

[1] Ezek. xxxiv. 18.

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* This passage shews, that the preaching of the gospel was especially intended by the spring, in the former part of the work. Since that had been published, the author had witnessed a departure from the simplicity of the gospel, as it has been before observed.[1] This might be done unadvisedly in those immediately concerned; but it originated from the devices of evil men, and the subtlety of Satan. They, however, who honestly and carefully aimed to distinguish between the precious and the vile, might separate the corrupt part from the truths of God, and from the latter derive comfort and establishment.

[1] Note * page 352.

ture here rather than take the pains to go up this hill.

CHR. "The way of transgressors is hard:"[1] it is a wonder that they can get into those ways without danger of breaking their necks.

GR.-H. They will venture; yea, if at any time any of the King's servants do happen to see them, and do call upon them, and tell them that they are in the wrong ways, and do bid them beware of the danger, then they railingly return them answer, and say, "As for the word that thou hast spoken "unto us in the name of the King, we will not "hearken unto thee; but we will certainly do "whatsoever thing goeth out of our mouth."[2] Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up; yet they will choose to go there.*

CHR. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is ful-

[1] Prov. xiii. 15. [2] Jer. xliv. 16, 17.

* The express declarations, commandments, and warnings of scripture; and the heart-searching doctrine and distinguishing application of faithful ministers, sufficiently hedge up all those by-ways, into which professors are tempted to turn aside: but carnal self-love, and desire of ease to the flesh, (which always opposes its own crucifixion,) induce numbers to break through all obstacles, and to risk their eternal interests, rather than deny themselves, and endure hardships in the way to heaven. Nor will teachers be wanting to flatter them with the hope of being saved by *notionally* believing certain doctrines, while they *practically* treat the whole word of God as a lie!

filled unto them as it is written, "The way of the "slothful man is as a hedge of thorns."[1] Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the City.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got up to the top Christiana began to pant, and said, I dare say this is a breathing hill: no marvel if they that love their ease more than their souls choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand and led him thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour![2] And how good is the Prince of pilgrims to provide such resting places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping: for, as I have heard, for that it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder,

[1] Prov. xv. 19. [2] Matt. xi. 28.

and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, 'To go 'down the hill is easy:' but James said, (for that was his name,) The day is coming when, in my opinion, going down the hill will be the hardest of all.—'Tis a good boy, said his master, thou hast given her a right answer.—Then Mercy smiled, but the little boy did blush.

Come, said Christiana, will you eat a bit to sweeten your mouths, while you sit here to rest your legs? for I have here a piece of pomegranate, which Mr. Interpreter, put into my hand just when I came out of his doors. He gave me also a piece of a honey-comb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you aside. Yes, so he did, said the other. But, said Christiana, it shall be still as I said it should when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return: much good may what you have do to you. At home I eat the same every day.

Now when they had eaten and drunk, and had chatted a little longer, their guide said to them, The day wears away; if you think good let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot

to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll, and here Christiana left her bottle behind her: Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep or forgetfulness: some sleep when they should keep awake, and some forget when they should remember. And this is the very cause why often, at the resting-places, some pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments; but, for want of doing so, oftentimes their rejoicing ends in tears, and their sun-shine in a cloud: witness the story of Christian at this place.

When they were come to the place where Mistrust and Timorous met Christian, to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath the reason of raising up of that stage in that place rendered. The verses were,

'Let him that sees that stage, take heed
Upon his heart and tongue:
Lest if he do not, here he speed
As some have long agone.'

The words underneath the verses were, 'This stage was built to punish such upon, who, through *timorousness* or *mistrust*, shall be afraid to go further on pilgrimage. Also on this stage both Mistrust and Timorous were burnt through the tongue

with a hot iron, for endeavouring to hinder Christian on his journey.'

Then said Mercy, This is much like to the saying of the Beloved, "What shall be given unto thee; "or what shall be done unto thee, thou false "tongue; sharp arrows of the mighty, with coals "of juniper."[1]*

So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet, when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions; so they stept back and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one, that it seems had taken upon him to back the lions: and he said to the pilgrim's guide, What is the

[1] Ps. cxx. 3, 4.

* The word David signifies *beloved*. We should be very cautious not to speak any thing which may discourage such as seem disposed to a religious life; lest we should be found to have abetted the enemy who spares no pains to seduce them back again into the world. Even the unbelieving fears and complaints of weak and tempted Christians should be repressed before persons of this description: how great then will be the guilt of those who stifle their own convictions, and act contrary to their conscience, from fear of reproach or persecution, and then employ themselves in dissuading others from serving God!

cause of your coming hither? Now the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims; and he was of the race of the giants.

Then said the pilgrim's guide, These women and children are going on pilgrimage; and this is the way they must go; and go it they shall, in spite of thee and the lions.

GRIM. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen, "now I am risen a mother in Israel."[1]

Then he swore by the lions, but it should: and therefore bid them turn aside, for they should not have passage there. But their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, Will you slay me upon mine own ground?

GR.-H. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of the lions. And with that he gave him again a downright blow,

[1] Judges v. 6, 7.

and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously that his voice frighted the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim that intended to back them was dead, Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by them: the boys also looked as if they would die: but they all got by without further hurt.*

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* It is not very easy to determine the precise idea of the author, in each of the giants who assault the pilgrims, and are slain by the conductor and his assistants. Some have supposed that *unbelief* is here meant: but Grim and Bloody-man seem not to be apposite names for this inward foe; nor can it be conceived that *unbelief* should more violently assault those who are under the care of a valiant conductor, than it had done the solitary pilgrim. I apprehend, therefore, that this giant was intended for the emblem of certain active men, who busied themselves in framing and executing persecuting statutes; which was done more violently at the time when this was written than it had been before. Thus the temptation to fear man, which at all times assaults the believer when required to make an open profession of his faith, was exceedingly increased: and, as heavy fines and severe penalties, in accession to reproach and contempt, deterred men from joining themselves in communion with dissenting churches, that way was almost unoccupied, and the travellers went through by-paths, according to the author's sentiments on the subject. But the preaching of the gospel, by which the ministers of Christ wielded "the sword of the Spirit," overcame this enemy: for the example and exhortations of such courageous combatants animated even weak believers to over-

Now, when they were within sight of the porter's lodge, they soon came up unto it: but they made the more haste after this to go thither; because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cried, Who is there? But, as soon as the guide had said, It is I, he knew his voice, and came down; for the guide had oft before that come thither as a conductor of pilgrims. When he was come down, he opened the gate, and, seeing the guide standing just before it, (for he saw not the women, for they were behind him,) he said unto him, How now Mr. Great-heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment they must lodge. I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Por. Will not you go in and stay till morning?

Gr.-h. No, I will return to my Lord to night.

Chr. Oh, Sir, I know not how to be willing you should leave us in our pilgrimage, you have been

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come their fears, and to act according to their consciences, leaving the event to God.—This seems to have been the author's meaning; and perhaps he also intended to encourage his brethren boldly to persevere in resisting such persecuting statutes, confidently expecting that they should prevail for the repeal of them; by which, as by the death of the giant, the pilgrims might be freed from additional terror, in acting consistently with their avowed principles.

so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, Oh that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend or defender?

Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Gr.-h. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for, when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request.* However, at present I must withdraw; and so good Christiana, Mercy, and my brave children, Adieu.

Then the porter, Mr. Watchful, asked Christiana of her country, and of her kindred: and she said, I came from the city of Destruction; I am a widow-woman, and my husband is dead, his name

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* We are repeatedly reminded, with great propriety, that we ought to be very particular and explicit in all our prayers, especially in every thing pertaining to our spiritual advantage. removal of faithful ministers, or the fear of losing them, may often remind Christians that 'here they have failed:' they have not sufficiently valued and prayed for them; or, making sure of their continuance, from appparent probabilities, they have not made that the subject of their peculiar requests, and therefore, are rebuked by the loss of them.

was Christian, the pilgrim. How! said the porter. was he your husband? Yes, said she, and these his children; and this (pointing to Mercy,) is one of my town's-women. Then the porter rang his bell, as at such time he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the porter said, Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But oh what noise for gladness was therein, when the damsel did but drop that out of her mouth!

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man, come in, thou blessed woman, come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now when they were gone in they were had into a large room, and bid to sit down: so they sat down, and the chief of the house were called to see and welcome the guests. Then they came in, and, understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God, welcome unto us who are your faithful friends.*

* "Angels rejoice over one sinner that repenteth;" and all who truly love the Lord will gladly welcome such as appear to be true believers into their most endeared fellowship: yet there are certain individuals, who, being related to those that have greatly interested their hearts, or having long been remembered in their prayers, are welcomed with singular joy and satisfaction, and whose professed faith animates them in a peculiar manner.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and the terrible lions, they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family refresh yourselves with a morsel of meat: for they had prepared for them a lamb, with the accustomed sauce thereto. *[1]. For the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here. So they had them up thither, and they all lay in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

[1] Exod. xii. 3; John i. 29.

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* The passover was a prefiguration of the sufferings of Christ, and of the believer's acceptance of him; of his professed reliance on the atoning sacrifice, preservation from wrath, and the deliverance from the bondage of Satan, to set out on his heavenly pilgrimage. And the Lord's supper is a commemorative ordinance of a similar import; representing the body of Christ broken for our sins, and his blood shed for us; the application of these blessings to our souls by faith, the profession of this faith, and of love to him and his people, influencing us to devoted self-denying obedience: and the effects which follow from thus 'feeding on Christ in our hearts by faith with thanksgiving' in strengthening us for every conflict and service to which we are called.—"The unleavened bread of sincerity and truth," and "the bitter herbs" of godly sorrow, deep repentance, mortification of sin, and bearing the cross, accompany the spiritual feast; and even render it more relishing to the true believer, as endearing to him Christ and his salvation.

CHR. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

MER. And you as little thought of lying in his bed, and in his chamber to rest as you do now.*

CHR. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

MER. Hark, don't you hear a noise?

CHR. Yes, it is, as I believe, a noise of music for that we are here!

MER. Wonderful! Music in the house, music in the heart, and music also in heaven, for the joy that we are here!

Thus they talked awhile, and then betook themselves to sleep. So in the morning when they awaked, Christiana said to Mercy, What was the matter that you did laugh in your sleep to-night? I suppose you was in a dream.

MER. So I was, and a sweet dream it was: but are you sure I laughed?

CHR. Yes; you laughed heartily. But pr'ythee, Mercy, tell me thy dream.

MER. I was dreaming that I sat all alone in a

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* A marginal note here says, 'Christ's bosom is for all pil-'grims.' The sweet peace arising from calm confidence in the Saviour, the consolations of his Spirit, submission to his will, and the cheerful obedience of fervent love, gives rest to the soul, as if we were reclining on his bosom with the beloved disciple.[1]

[1] Part i. p. 117.

solitary place, and was bemoaning of the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me a fool, and some began to thrust me about. With that methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy what aileth thee? Now, when he had heard me make my complaint, he said, Peace be to thee: he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain upon my neck, and ear-rings in mine ears, and a beautiful crown upon my head.[1] Then he took me by the hand, and said, Mercy come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream.—But did I laugh?

Chr. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last.* "God speaks once,

[1] Ezek. xvi. 8—13.

* They who feel and lament the hardness of their hearts, and

"yea twice, yet man perceiveth it not; in a dream, "in a vision of the night, when deep sleep falleth "upon men, in slumbering upon the bed."[1] We need not, when in bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oft-times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

MER. Well, I am glad of my dream, for I hope ere long to see it fulfilled, to the making me laugh again.

CHR. I think it is now high time to rise, and to know what we must do.

MER. Pray, if they advise us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids; methinks, Prudence, Piety, and Charity have very comely and sober countenances.

CHR. We shall see what they will do.—So, when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable, or not.

[1] Job xxxiii. 14—16.

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earnestly pray that they may be humbled, softened, and filled with the love of Christ, may be assured that their sorrow shall be turned into joy: though they must expect to be ridiculed by such as know not their own hearts.—The assurance, that the dream should be accomplished, is grounded on the effects produced upon Mercy's heart; and there is no danger of delusion, when so scriptural an encouragement is inferred even from a dream.

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here a while, you shall have what the house will afford.

Ay, and that with a very good will, said Charity. —So they consented, and staid there for about a month or above, and became very profitable one to another. And, because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them: so she gave her free consent. Then she began with the youngest whose name was James. And she said Come, James, canst thou tell me who made thee?

JAM. God the Father, God the Son, and God the Holy Ghost.

PRUD. Good boy. And canst thou tell who saved thee?

JAM. God the Father, God the Son, and God the Holy Ghost.

PRUD. Good boy still. But how doth God the Father save thee?

JAM. By his grace.*

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* Grace in this connexion, signifies unmerited mercy or favour, from which all the blessings of salvation flow. The Father freely gave his Son to be our Redeemer, and now freely communicates his Spirit, through the merits and mediation of the Son, to be our Sanctifier; and thus, with Christ, he "*freely* "gives all things" to those who are enabled truly to believe in him.—The important, but much neglected, duty of catechising children is here very properly inculcated; without attention to which, the minister's labours, both in public preaching and private instruction, will be understood in a very imperfect degree:

PRUD. How doth God the Son save thee?

JAM. By his righteousness, and blood, and death, and life.

PRUD. And how doth God the Holy Ghost save thee?

JAM. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Then she said, Come, Joseph, (for his name was Joseph), will you let me catechise you?

JOS. With all my heart.

PRUD. What is man?

JOS. A reasonable creature, made so by God, as my brother said.

PRUD. What is supposed by this word, *saved?*

JOS. That man by sin has brought himself into a state of captivity and misery.

PRUD. What is supposed by his being saved by the Trinity?

JOS. That sin is so great and mighty a tyrant, that none can pull us out of its clutches, but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

PRUD. What is God's design in saving poor man?

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and any revival of religion that takes place will probably die with the generation to which it is vouchsafed.

Jos. The glorifying of his name, of his grace, and justice, &c.; and the everlasting happiness of his creature.

Prud. Who are they that must be saved?

Jos. Those that accept of his salvation.*

Prud. Good boy, Joseph; thy mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said Prudence to Samuel, (who was the eldest son but one,) Come, Samuel, are you willing that I should catechise you also?

Sam. Yes, forsooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

Prud. Why wouldest thou go to heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness

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* The young pupil is not here taught to answer *systematically*, All the elect; but *practically*, 'Those that accept of his salva-'tion.' This is perfectly consistent with the other; but it is suited to instruct and encourage the learner, who would be perplexed, stumbled, or misled by the other view of the same truth.—Thus our Lord observed to his disciples, "I have many "things to say unto you, but ye cannot bear them now;" and Paul fed the Corinthians "with milk, and not with meat; for "they were not able to bear it."—How beneficial would a portion of the same heavenly wisdom prove to the modern friends of evangelical truth! And how absurd is it to teach the hardest lessons to the youngest scholars in the school of Christ.

of the Holy Spirit in me, that I can by no means here enjoy.

PRUD. A very good boy, and one that has learned well.—Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

MAT. With a very good will.

PRUD. I ask, then, if there was ever any thing that had a being antecedent to, or before, God?

MAT. No; for God is eternal; nor is there any thing, excepting himself, that had a being until the beginning of the first day: "For in six days the "Lord made heaven and earth, the sea, and all "that in them is."

PRUD. What do you think of the Bible?

MAT. It is the holy word of God.

PRUD. Is there nothing written therein but what you understand?

MAT. Yes, a great deal.

PRUD. What do you do when you meet with places therein that you do not understand?

MAT. I think God is wiser than I.* I pray also

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* We ought not to think ourselves capable of comprehending all the mysteries of revelation, or informed of all that can be known concerning them: yet we should not make our incapacity a reason for neglecting those parts of scripture which we do not at present understand; but, uniting humble diligence with fervent prayer, we should wait for further light and knowledge, in all things conducive to our good. There may be many parts of scripture which would not be useful *to us*, if we could understand them; though they have been, are, or will be useful to others; and our inability to discover the meaning of these passages may teach us humility, and submission to the decisions of our infallible instructor.

that he will please to let me know all therein, that he knows will be for my good.

PRUD. How believe you as touching the resurrection of the dead?

MAT. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: first, because God has promised it: secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can teach you more. You must also diligently give ear to what good talk you shall hear from others: for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now by that these pilgrims had been at this place a week Mercy had a visitor, that pretended some good-will unto her, and his name was Mr. Brisk, a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her.—Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was to be always busying of herself in doing; for, when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon

them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife. quoth he to himself.*

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so, as she had begun, to do for the poor would quickly cool his courage.

So the next time he comes he finds her at her old work, a making of things for the poor. Then

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* Designing men will often assume an appearance of religion, in order to insinuate themselves into the affections of such pious young women as are on some accounts agreeable to them; and thus many are drawn into a most dangerous snare. This incident therefore is very properly introduced, and is replete with instruction. At the same time an important intimation is given concerning the manner, in which those who are not taken up with the care of a family may profitably employ their time, adorn the gospel, and be useful in the church and the community. It is much better to imitate Dorcas, who "through faith obtained a "good report," in making garments for the poor, than to waste time and money in frivolous amusements, or needless decorations; or even in the more elegant and fashionable accomplishments.

said he, What always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? quoth he. I do these things, said she, that I may be "rich in good works, laying up a good "foundation against the time to come, that I may "lay hold of eternal life."[1] Why pr'ythee what dost thou do with them? said he. Clothe the naked, said she. With that his countenance fell. So he forebore to come to her again. And when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee, that Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee: for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet *mercy* and he are of tempers so different, that I believe they will never come together.*

[1] 1 Tim. vi. 17—19.

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* Young people ought not wholly to follow their own judgment in this most important concern, on which the comfort and usefulness of their whole future lives in a great measure depend: and yet it is equally dangerous to advise with improper counsellors.—The names of the maidens of the house shew what kind of persons should be consulted: and, when such friends are of opinion that there is danger of a *clog*, instead of a *helper*, in the way to heaven, all who love their own souls will speedily determine to reject the proposal, however agreeable in other respects. The apostolical rule, "Only in the Lord," is absolute: the most upright and cautious may indeed be deceived; but they, who neglect to ask, or refuse to take, counsel, will be sure to smart for their folly, if they be indeed the children of God. An unbelieving partner must be a continual source of anxiety and uneasiness;

MER. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

PRUD. *Mercy* in our days is little set by, any further than as to its name: the practice, which is set forth by the conditions, there are but few that can abide.

Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband; for I cannot change my nature: and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named Bountiful, married to one of these churls: but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to shew kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

PRUD. And yet he was a professor, I warrant you.

MER. Yes, such a one as he was, and of such

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a thorn in the side; and a hindrance to all family-religion, and the pious education of children; who generally adhere to the maxims and practices of the ungodly party. Nothing tends more than such marriages to induce a declining state of religion; or indeed more plainly shews that it is already in a very unprosperous state. But, when Christians plainly avow their principles, purposes, and rules of conduct, they may commonly detect and shake off such selfish pretenders. while the attempts made to injure their characters will do them no material detriment, and will render them the more thankful for having escaped the snare.

as the world is now full: but I am for none of them all.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled, as it were, both ends together. There dwelt also not far from thence one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came. When he had entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet hath Matthew of late fed upon? Diet, said Christiana, nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means; and I tell you he must be purged, or else he will die.

Then said Samuel, Mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat.

True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was: I chid him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that

none did warn you of it: many have died thereof.

Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?*

SKILL. Come, do not be too dejected; the boy may do well again, but he must purge and vomit.

CHR. Pray, Sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be reasonable.—So he made him a purge but it was too weak; it was said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c.[1] When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *Ex carne et sanguine Christi*;[2] (you

[1] Heb. ix. 13, 19; x. 1—4. [2] John vi. 54—57; Heb. ix. 14.

* Sin, heedlessly or wilfully committed after the Lord has spoken peace to our souls, often produces great distress long afterwards; and sometimes darkness and discouragement oppress the mind, when the special cause of them is not immediately recollected: for we have grieved the Holy Spirit, and he withholds his consolations. In this case we should adopt the prayer of Job, "Do not condemn me; shew me wherefore thou "contendest with me:" and this inquiry will often be answered by the discourse of skilful ministers, and the faithful admonitions of our fellow Christians.—When hopeful professors are greatly cast down, it is not wise to administer cordials to them immediately; but to propose such questions as may lead to a discovery of the concealed cause of their distress. Thus it will often be found that they have been tampering with forbidden fruit; which discovery may tend to their humiliation, and produce a similar effect on those who have neglected their duty, by suffering others to sin without warning or reproof.

know physicians give strange medicines to their patients:) and it was made up into pills, with a promise or two, and a proportionable quantity of salt.[1] Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance.[2] When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, Sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and to rest quietly; it put him into a fine heat and breathing sweat, and rid him of his gripes.*

[1] Mark ix. 49. [2] Zech. xii. 10.

* To support the allegory, the author gives the physician's prescription in Latin; but he adds in the margin, with admirable modesty, 'The Latin I borrow.'—"Without the shedding of "blood, there is no remission of sins," or true peace of conscience: "the blood of bulls and goats cannot take away sin:" nothing therefore, can bring health and cure, in this case, but the 'body and blood of Christ,' as broken and shed for our sins. These blessings are made ours by faith exercised on the promises

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to me, and of my child? And he said, You must pay the master of the college of physicians, according to rules made in that case and provided.[1]

But, Sir, said she, what is this pill good for else?

SKILL. It is an universal pill; it is good against all diseases that pilgrims are incident to: and, when it is well prepared, will keep good time out of mind.

CHR. Pray, Sir, make me up twelve boxes of them: for, if I can get these, I will never take other physic.

SKILL. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare

[1] Heb. xiii. 11—15.

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of God; the sanctifying grace of the Holy Spirit, which seasons our words and actions as with 'salt,' always connects with living faith; and godly sorrow, working genuine repentance, is renewed every time we look to the Saviour, whom we have pierced by our recent offences, and of whom we again seek forgiveness. The natural pride, stoutness, and unbelief of our hearts, render us very reluctant to this humiliating method of recovering peace and spiritual strength; and this often prolongs our distress: yet nothing yields more unalloyed comfort, than thus abasing ourselves before God, and relying on his mercy through the atonement and mediation of his beloved Son.

say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever.[1] But, good Christiana, thou must give these pills no other way but as I have prescribed: for if you do they will do no good.*—So he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plums; and kissed him, and went his way.

It was told you before, that Prudence bid the boys, that at any time they would they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

PRUD. To shew how unwelcome the word of God, and the effects thereof, are to a carnal heart.

MAT. Why does physic, if it does good, purge, and cause to vomit?

PRUD. To shew, that the word, when it works

[1] John vi. 58.

* This hint should be carefully noted. Numbers abuse the doctrine of free salvation by the merit and redemption of Christ, and presume on forgiveness when they are destitute of genuine repentance, and give no evidence of sanctification. But this most efficacious medicine in that case will 'do no good:' or rather the perverse abuse of it will increase their guilt and tend to harden their hearts in sin.

effectually, cleanseth the heart and mind. For, look, what the one doeth to the body, the other doeth to the soul.

MAT. What should we learn by seeing the flame of our fire go upwards? and by seeing the beams and sweet influences of the sun strike downwards?

PRUD. By the going up of the fire we are taught to ascend to heaven, by fervent and hot desires. And by the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

MAT. Where have the clouds their water?

PRUD. Out of the sea.

MAT. What may we learn from that?

PRUD. That ministers should fetch their doctrine from God.

MAT. Why do they empty themselves upon the earth?

PRUD. To shew that ministers should give out what they know of God to the world.

MAT. Why is the rainbw caused by the sun?

PRUD. To shew, that the covenant of God's grace is confirmed to us in Christ.

MAT. Why do the springs come from the sea to us through the earth?

PRUD. To shew that the grace of God comes to us through the body of Christ.

MAT. Why do some of the springs rise out of the top of high hills?

PRUD. To shew that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

MAT. Why doth the fire fasten upon the candle-wick?

PRUD. To shew that, unless grace doth kindle upon the heart, there will be no true light of life in us.

MAT. Why is the wick, and tallow, and all, spent, to maintain the light of the candle?

PRUD. To shew that body and soul, and all, should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

MAT. Why doth the pelican pierce her own breast with her bill?

PRUD. To nourish her young ones with her blood; and thereby to shew that Christ the blessed so loveth his young, his people, as to save them from death by his blood.

MAT. What may one learn by hearing the cock crow?

PRUD. Learn to remember Peter's sin and Peter's repentance. The cock's crowing shews also that day is coming on: let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out: wherefore they signified to those of the house that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. Watchful the porter to send

it by some fit man to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.*

When the family, where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said unto Christiana, And shall we not shew thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art on the way? So they took Christiana, her children, and Mercy into the closet, and shewed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which they were both turned out of paradise; and asked her, What she thought that was? Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered.[1] †

[1] Gen. iii. 1—6; Rom. vii. 24.

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* This may be applied to the case of persons who are unavoidably removed from those places, where they first made an open profession of the faith. The vigilant pastor, who can no longer watch for their souls, will earnestly recommend them to the care of some other minister, and join with them in prayer, that the same faithful services, or better, may be rendered them by other servants of their common Lord.

† The nature of the first transgression; the ambiguous insinuations by which the tempter seduced Eve, and, by her, Adam; the motives from which they ate the forbidden fruit; and the dreadful disapppointment that followed; with all the aggrava-

Then they had her to a place and shewed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up; so did the rest of the company.[1] Then they were going into another place, to shew them something else: but James said to his mother, Pray bid them stay a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes on this so pleasant a prospect.*—After this, they had them into a place where there did hang up a golden anchor: so they bid Christiana take it down; for, said they, you shall have it with you; for it is of absolute necessity that you should, that you may lay hold of "that within the veil," and stand stead-

[1] Gen. xxviii. 12.

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tions and consequences of that most prolific offence, which contained in it, as in miniature and embryo, all future sins; are very instructive and affecting to the pious mind. For the enemy still proceeds against us according to the same general plan; suggesting hard thoughts of God, doubts about the restrictions and threatenings of his word, proud desires of independence or useless knowledge, hankerings after forbidden indulgence, and hopes of enjoying the pleasures of sin, without feeling the punishment denounced against transgressors.

* Christ, in his person and offices, is the *medium* of communication between heaven and earth, between God and man: by him sinners come to God with acceptance, and God dwells with them and is glorified; through him they present their worship and services, and receive supplies of all heavenly blessings; and for his sake angels delight in "ministering to the heirs of salva-"tion," as instruments of his providential care over them and all their concerns.—This was represented or typified by Jacob's ladder.

fast in case you should meet with turbulent weather: so they were glad thereof.[1]* Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and shewed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it, they held up their hands, and blessed themselves, and said, Oh what a man for love to his Master, and for denial to himself, was Abraham!—After they had shewed them all these things, Prudence took them into a dining room, where stood a pair of excellent virginals: so she played upon them, and turned what she had shewed them into this excellent song; saying,

Eve's apple we have shewed you,
  Of that be you aware;
You have seen Jacob's ladder too,
  Upon which angels are;
An anchor you received have;
  But let not this suffice,
Until with Abra'am you have gave
  Your best of sacrifice.

[1] Joel iii. 16; Heb. vi. 19.

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* The hope of glory, or of the fulfilment of all God's promises to our souls, is the golden anchor, by which we must be kept steadfast in the faith, and encouraged to abide in our proper station, amidst the storms of temptation, affliction, and persecution. This it will certainly effect, provided it be genuine and living, grounded on the word of God, springing from faith in his Son, warranted by the experience of his grace, and accompanied by prevailing desires of a holy felicity, in the presence, favour, and service of the Lord.

Now about this time one knocked at the door: so the porter opened, and, behold, Mr. Great-heart was there. But when he was come in, what joy was there! for it came now fresh again into their minds, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana, and to Mercy, My Lord hath sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he also sent the boys some figs and raisins; to refresh you in your way.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter, if any of late went by. He said, No, only one, some time since, who also told me that of late there had been a great robbery committed on the King's highway, as you go; but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have shewed to me since I came hither; and also that you have been so loving and kind to my children: I know not how to gratify your kindness; wherefore, pray, as a token of my respects to you, accept of this small mite. So she put a gold angel in his hand; and he made her a low obeisance, and said, "Let thy garments be always "white, and let thy head want no ointment." Let

Mercy live and not die, and let not her works be few. And to the boys he said, Do you flee youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded.—So they thanked the porter, and departed.

Now I saw in my dream, that they went forward, until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. So she ran and fetched it. When she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these:

'Through all my life thy favour is
So frankly shew'd to me,
That in thy house for evermore
My dwelling place shall be.'

And listening still she thought she heard another answer it, saying,

'For why? The Lord our God is good,
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.'

So Christiana asked Prudence what it was that made those curious notes. They are, said she, our country birds: they sing these notes but seldom, except it be at the spring when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I often, said she, go to

hear them: we also ofttimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in.[1]

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance, for thy edification and comfort.

Now they began to go down the hill to the valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful; so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage, as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better.—So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us unless we procure it ourselves. It is true, Christian did here meet with Apollyon, with whom he

[1] Sol. Song ii. 11, 12.

had also a sore combat; but that fray was the fruit of those slips that he got in his going down the hill: for they that get slips there, must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one, in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their doing that such things do befal them there.

This valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, 'Let Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after.' Lo, said their guide, did I not tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place. Then, turning to Christiana, he said, No disparagement to Christian, more than to many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest; he also had a brave victory over his enemy: let Him grant that dwel-

leth above that we fare no worse, when we come to be tried, than he! *

But we will come again to this valley of humiliation. It is the best and most fruitful piece of ground in all these parts. It is a fat ground; and, as you see, consisteth much in meadows; and, if

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* As the author here evidently alluded to some particulars in his own experience, a more explicit account of these slips would have been very interesting and instructive; but, as it is, we can only conjecture his meaning. He probably referred to some erroneous conclusions which he had formed, concerning the measure of the Lord's dealings with his people, and the nature of their situation in this world. Having obtained peace and comfort, and enjoyed sweet satisfaction in communion with his brethren, he expected the continuance of this happy frame, and considered it as the evidence of his acceptance: so that afflictions and humiliating discoveries of the evils of his heart, by interrupting his comforts, induced him to conclude that his past experience was a delusion, and that God was become his enemy: and this unscriptural way of judging concerning his state seems to have made way for the dark temptations that followed.—Were it not for such mistakes, humiliating dispensations and experiences would not have any necessary connexion with terror; and they would give less occasion to temptations, than prosperity and comfort do: while a lowly condition is exempted from the numberless snares, encumbrances, and anxieties of a more exalted station; and humility is the parent of patience, meekness, contentment, thankfulness, and every holy disposition that can enrich and adorn the soul. A far greater proportion of believers are found in inferior circumstances, than among the wealthy; and they who are kept low commonly thrive the best, and are most simple and diligent. Without poverty of spirit, we cannot possess "the unsearchable riches of Christ:" and more promises are made to the humble, than to any other character whatsoever.

a man was to come here in the summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold, how green this valley is; also how beautiful with lilies.[1] I have also known many labouring men that have got good estates in this valley of Humiliation; (for "God resisteth the "proud, but giveth more grace to the humble;") for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished, that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.*

Now, as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself he sung. Hark, said Mr. Great-heart, to what

[1] Sol. Song. ii. 1; James iv. 6; 1 Pet. v. 5.

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* The consolations of humble believers, even in their lowest abasement, when favoured by the exhilarating and fertilizing beams of the Sun of righteousness, are represented under this emblem. The 'lilies' are the harmless and holy disciples of Christ, who adorn a poor and obscure condition of life; and who are an ornament to religion, being "clothed with humility." Many grow rich in faith and good works in retirement and obscurity; and become averse, even at the call of duty, to emerge from it, lest any advancement should lead them into temptation, stir up their pride, or expose them to envy and contention.

the shepherd's boy saith. So they hearkened, and he said—

'He that is down, needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest such.
Fulness to such a burden is
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age.[1]

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of the herb called *heart's-ease* in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.*

In this valley our Lord formerly had his country-house: he loved much to be here. He loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered

[1] Heb. xiii. 5.

* Perhaps the 'shepherd's boy' may refer to the obscure but quiet station of some pastors over small congregations, who live almost unknown to their brethren, but are in a measure useful and very comfortable.

in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrims life. And, though Christian had the hard hap to meet with Apollyon, and to enter with him in a brisk encounter; yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.[1]

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds he has left a yearly revenue, to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on their pilgrimage.*

Now, as they went on, Samuel said to Mr. Great-heart, Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabout was the fight? for I perceive this valley is large.

[1] Hos. xii. 4, 5.

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* Our Lord chose retirement, poverty, and an obscure station, as the rest and delight of his own mind; as remote from bustle and contention, and favourable to contemplation and devotion: so that his appearance in a public character, and in crowded scenes, for the good of mankind and the glory of the Father, was a part of his self-denial, in which "he pleased "not himself."—Indeed there is a peculiar congeniality between a lowly mind and a lowly condition: and as much violence is done to the inclinations of the humble, when they are rendered conspicuous and advanced to high stations, as to those of the haughty, when they are thrust down into obscurity and neglect. Other men seem to be *banished* into this valley, but "the poor "in spirit" love to walk in it: and, though some believers here struggle with distressing temptations, others in passing through it enjoy much communion with God.

GR.-H. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts: for, if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them.* This is the place also where others have been hard put to it.—But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Then said Mercy, I think I am as well in this valley as I have been any where else in all our journey: the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels: methinks here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him: here one may think, and break at heart, and melt one's spirit, until one's eyes become "as the

* When consolations and privileges betray us into forgetfulness of our entire unworthiness of such special favours, humiliating dispensations commonly ensue: and these sometimes reciprocally excite murmurs and forgetfulness of past mercies. Thus Satan gains an opportunity of assaulting the soul with dreadful temptations: and, while at one moment hard thoughts of God, or doubts concerning the truth of his word, are suggested to our minds; at the next we may be affrighted by our own dreadful rebellion and ingratitude, prompted to condemn ourselves as hypocrites, and almost driven to despair.

"fishpools of Heshbon." They that go rightly through this "Valley of Baca, make it a well; the "rain," that God sends down from heaven upon them that are here, "also filleth the pools." This valley is that from whence also the King will give to them their vineyards;[1] and they that go through it shall sing as Christian did, for all he met with Apollyon.

It is true, said their guide, I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look," (saith the King,) "even "to him that is poor, and of a contrite spirit, and "that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place: on this ground Christian stood, and up there came Apollyon against him: and, look, did not I tell you, here is some of your husband's blood upon these stones to this day. Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts. See also how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows, they did split the very stones in pieces. Verily Christian did here play the man, and shewed himself as stout as Hercules could, had he been there, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called

[1] Sol. Song vii. 4; Ps. lxxxiv. 5—7; Hos. ii. 15.

the valley of the shadow of Death, unto which we shall come anon. Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages.*

So, because it stood just on the way-side before them, they stepped to it, and read the writing, which word for word was this:

'Hard by here was a battle fought,
Most strange and yet most true;
Christian and Apollyon sought
Each other to subdue.
The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.'

When they had passed by this place, they came upon the borders of the shadow of Death, and this valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify: but these women and childen went the

* We ought carefully to study the records left us of the temptations, conflicts, faith, patience, and victories of former believers: we should mark well, what wounds they received, and by what misconduct they were occasioned, that we may watch and pray lest we fall in like manner. We ought carefully to observe, how they successfully repelled the various assaults of the tempter, that we may learn to resist him, stedfast in the faith: and, in general, their triumphs should animate us, to "put on," and keep on, "the whole armour of God, that we may be enabled to "withstand in the evil day."—On the other hand, such as have been rendered victorious should readily speak of their experiences among those that fear God, that they may be cautioned, instructed, and encouraged by their example.

better through it, because they had day-light, and because Mr. Great-heart was their conductor.

When they had entered upon this valley, they thought that they heard a groaning, as of dead men; a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake; the women also looked pale and wan: but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.*

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* The meaning of this valley has been stated in the notes on the first part of the work; and the interpretation there given is here confirmed. As it relates chiefly to the influence, which "the prince of the power of the air" possesses over the imagination; it must vary exceedingly, according to the constitution, animal spirits, health, education, and strength of mind or judgment of different persons. They, who are *happily* incapable of understanding either the allegory or the explanation, should beware of despising or condemning such as have been thus harassed. And, on the other hand, these should take care, not to consider such temptations as proofs of spiritual advancement; or to yield to them, as if they were essential to maturity of grace and experience: by which means, Satan often attains dreadful advantages.—It is most advisable for tempted persons to consult some able, judicious minister, or compassionate and established Chris-

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us; a thing, of a shape such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But mother, what is it like? said he. It is like, I cannot tell what, said she. And now it is but a little way off. Then said she, It is nigh.

Well, said Mr. Great-heart, Let them that are most afraid, keep close to me. So the fiend came on, and the conductor met it, but when it was just come to him, it vanished to all their sights: then remembered they what had been said some time ago, "Resist the devil and he will flee from you."

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after; and it had a hollow voice of roaring: and at every roar that it gave it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up; and Mr. Great-heart went behind, and put

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tian, whose counsel and prayers may be singularly useful in this case;—observing the assistance which Great-heart gave to the pilgrims, in passing through the valley.

the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But, when he saw that it was determined that resistance should be made, he also drew back, and came no further.[1]

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way; and, before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! now what shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they staid there, because their path was marred. They then also thought they did hear more apparently the noise and rushing of the enemies: the fire also and smoke of the pit was much easier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here before now. Poor man! he went here all alone, in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the valley of the shadow of Death should mean until they come in themselves. "The heart knoweth its own bitterness; a stranger "intermeddleth not with its joy." To be here is a fearful thing.

Gr.-h. This is like "doing business in great "waters," or like going down into the deep; this

[1] 1 Pet. v. 8.

is like being "in the heart of the sea," and like "going down to the bottom of the mountains;" now it seems as if "the earth with its bars were "about us for ever." "But let them that walk in "darkness, and have no light, trust in the name "of the Lord, and stay upon their God." For my part, as I have told you already, I have gone often through this valley: and have been much harder put to it than I now am; and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come, pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no not there where but now they were stopped with a pit. Yet they were not got through the valley: so they went on still, and beheld great stinks and loathsome smells to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay at last.*

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* Whatever attempts Satan may make to terrify the believer, resolute resistance by faith in Christ will drive him away; but, if fear induces men to neglect the means of grace, he will renew his assaults on the imagination, whenever they attempt to pray, read the scripture, or attend on any duty; till for a time, or finally, they give up their religion. In this case, therefore, determined perseverance in opposition to every terrifying suggestion is our only safety. Yet sometimes temptations may be so multiplied and varied, that it may seem impossible to proceed any further; and the mind of the harassed believer is enveloped

O but, said one of the boys, it is not so bad to go through here, as it is to abide here always; and, for aught I know, one reason why we must go this way to the house prepared for us is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide, thou hast now spoke like a man.—Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life.* Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet; for we shall presently be among snares. So they looked to their feet, and went on; but were troubled much with the snares. Now, when they were come among the snares, they espied a man cast into the ditch

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in confusion and dismay, as if a horrible pit were about to swallow him up, or the prince of darkness to seize upon him. But the counsel of some experienced friend or minister, exciting confidence in the power, mercy, and faithfulness of God, and encouraging him to "pray without ceasing," will at length make way for his deliverance.

* Should any one, by hearing the believer say, "The sorrows "of death compassed me, and the pains of hell gat hold upon "me," be tempted to avoid all religious duties, company, and reflections, lest he should experience similar terrors, let him well weigh this observation; 'It is not so bad to go through here, as 'to abide here always.' Nothing can be more absurd, than to neglect religion, lest the fear of hell should discompose a man's mind, when such neglect exposes him to the eternal endurance of it; whereas the short taste of distress, which may be experienced by the tempted believer, will make redemption more precious, and render peace, comfort, and heaven at last, doubly delightful!

on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was going this way; he has lain there a great while. There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian, it was a wonder that he here escaped! but he was beloved of his God: also he had a good heart of his own, or else he could never have done it.*

Now they drew towards the end of the way; and just there where Christian had seen the cave when he went by, out thence came forth Maul a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his

* The discouragement of dark temptations is not so formidable, in the judgment of experienced Christians, as the snares connected with them: for, while numbers renounce their profession, to get rid of their disquietude; many are seduced into some false doctrine that may sanction negligence, and quiet their consciences by assenting to certain notions, without regarding the state of their hearts, or what passes in their experience; and others are led to spend all their time in company, or even to dissipate the gloom by engaging in worldly amusements, because retirement exposes them to these suggestions. In short, the enemy endeavours to terrify the professor, that he may drive him away from God, entangle him in heresy, or draw him into sin; in order to destroy his soul, or at least ruin his credit and prevent his usefulness. But circumspection and prayer constitute our best preservative; through which they who *take heed* to their steps escape, while the *heedless* are taken and destroyed, for a warning to those that come after.

name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the giant; you know what things: but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. Now the women and the children stood trembling and knew not what to do. Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my Master's kingdom.—But now Great-heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance; I am commanded to do my endeavour to turn men, women, and children, "from "darkness to light, and from the power of Satan "to God;" and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr. Great-heart went to meet him: and as he went he drew his sword; but the giant had a club. So without more ado, they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried: so Mr. Great-heart, recovering himself, laid about him in a full lusty manner, and gave the giant a wound in his arm: but he fought for the space of an hour, to that height of heat that the breath came

out of the giant's nostrils, as the heat doth out of a boiling caldron.

Then they sat down to rest them; but Mr. Great-heart betook himself to prayer: also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again: and Mr. Great-heart with a full blow fetched the giant down to the ground. Nay, hold, let me recover, quoth he; so Mr. Great-heart let him fairly get up. So to it they went again, and the giant missed but little of breaking Mr. Great-heart's scull with his club. Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth rib: with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders.—Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought.

When this was done, they among them erected a pillar and fastened the giant's head thereon, and wrote under it in letters that passengers might read:

'He that did wear this head was one
That pilgrims did misuse:
He stopp'd their way, he spared none,
But did them all abuse:
Until that I Great-heart arose,
The pilgrim's guide to be:
Until that I did him oppose,
That was their enemy.'*

* This giant came out of 'the cave' where Pope and Pagan

Now I saw that they went to the ascent, that was a little way off cast up to be a prospect for pilgrims. That was the place from whence Christian had the first sight of Faithful his brother. Wherefore here they sat down and rested; they also here did eat, and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had got no hurt in the battle? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my

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had resided. He is therefore the emblem of those formal superstitious teachers, and those speculating moralists, who in protestant countries have too generally succeeded the Roman priests, and the heathen philosophers, in keeping men ignorant of the way of salvation, and in 'spoiling by their sophistry' such as seem to be seriously disposed. These persons often represent faithful ministers, who draw off their auditors by preaching "repentance towards God, and faith towards our Lord Jesus "Christ," as robbers and kidnappers; they terrify many (especially when they have the power of enforcing penal statutes,) from professing or hearing the gospel, and acting according to their consciences; and they put the faith of God's servants to a severe trial. Yet perseverance, patience, and prayer will obtain the victory; and they that are strong, will be instrumental in animating the feeble to go on their way, rejoicing and praising God. But, though these enemies may be baffled, disabled, or apparently slain, it will appear that they have left a posterity on earth to revile, injure and oppose the spiritual worshippers of God in every generation.—The club with which the Giant was armed may mean the secular arm or power, by which opposers of the gospel are generally desirous of enforcing their arguments and persuasions. "We have a law, and by our law he ought "to die:" this decision, like a heavy club, seems capable of bearing all down before it: nor can any withstand its force, but those who rely on Him, that is stronger than all.

detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last.

CHR. But were you not afraid, good Sir, when you saw him come with his club.

It is my duty, said he, to distrust my own ability, that I may have reliance on Him that is stronger than all.[1]

CHR. But what did you think when he fetched you down to the ground at the first blow?

Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.

MAT. When you all have thought what you please, I think God has been wonderfully good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Then they got up and went forward.—Now a little before them stood an oak: and under it, when they came to it, they found an old pilgrim fast asleep; they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, What's the matter? Who are you? and what is your business here?

GR.-H. Come, man, be not so hot, here are none but friends. Yet the old man gets up, and stands

[1] 2 Cor. iv.

upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart; I am the guide of these pilgrims, which are going to the celestial country.

Then said Mr. Honest, I cry your mercy; I feared that you had been of the company of those that sometime ago robbed Little Faith of his money; but now I look better about me I perceive you are honester people.*

Gr.-h. Why, what would or could you have done, or helped yourself, if we indeed had been of that company.

Hon. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst of it; for a Christian can never be overcome, unless he should yield himself.

Well said, father honest, quoth the guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.

Hon. And by this also I know that thou knowest what true pilgrimage is: for all others do think that we are the soonest overcome of any.

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* The allegory requires us to suppose that there were some places in which the pilgrims might safely sleep: so that nothing disadvantageous to the character of this old disciple seems to have been intended.—An avowed dependence on Christ for righteousness, a regard to the word of God, and an apparent sincerity in word and deed, mark a man to be a pilgrim, or constitute a professor of the gospel; but we should not too readily conclude every professor to be a true believer. The experienced Christian will be afraid of new acquaintance: in his most unwatchful seasons, he will be readily excited to look about him; and will be fully convinced that no enemy can hurt him, unless he is induced to yield to temptation and commit sin.

GR.-H. Well, now we are happily met, let me crave your name, and the name of the place you came from?

HON. My name I cannot: but I came from the town of Stupidity; it lieth about four leagues beyond the city of Destruction.

GR.-H. Oh! are you that countryman then? I deem I have half a guess of you: your name is old Honesty, is it not?—So the old gentleman blushed, and said, Not Honesty in the abstract; but Honest is my *name*, and I wish that my *nature* may agree to what I am called.

But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place.*

GR.-H. I have heard of you before by my Master; for he knows all things that are done on the earth: but I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

HON. Yes, we lie more off from the sun, and so are more cold and senseless; but, was a man in a mountain of ice, yet if the Sun of Righteousness

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* 'Honesty in the abstract' seems to mean sinless perfection. The pilgrim was a sound character, but conscious of many imperfections, of which he was ashamed, and from which he sought deliverance. The nature, of faith, hope, love, patience, and other holy dispositions is described in scripture, as a man would define gold, by its essential properties. This shews what they are *in the abstract*: but as exercised by us, they are always mixed with considerably alloy; and we are richer or poorer in this respect, in proportion to the degree of the gold or of the alloy which is found in our characters.

will arise upon him his frozen heart shall feel a thaw. And thus it has been with me.*

Gr.-h. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity; and asked them of their names, and how they had fared since they had set out on their pilgrimage.

Then said Christiana, My name I suppose you have heard of; good Christian was my husband, and these four were his children.—But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes; saying, I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, have made his name famous.—Then he turned him to the boys, and asked of them their names; which they told him. And then said he unto them, Matthew, be thou like Matthew the publican, not in vice but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, saith he, be thou like Joseph in Potiphar's house, chaste, and one that

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* The Lord sometimes calls those sinners whose character, connexions, and situation, seem to place them at the greatest distance from him; that the riches of his mercy and the power of his grace may be thus rendered the more conspicuous and illustrious.

flees from temptation. And James, be thou like James the Just, and like James the brother of our Lord.[1]—Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name; by *mercy* shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the Fountain of *mercy* in the face with comfort.

All this while the guide. Mr Great-heart, was very well pleased, and smiled upon his companions.

Now, as they walked together, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

Yes, very well, said he. He was a man that had "the root of the matter in him:" but he was one of the most troublesome pilgrims that I ever met with in all my days.

Gr.-h. I perceive you knew him; for you have given a very right character of him.

Hon. Knew him! I was a great companion of his: I was with him most an end: when he first began to think of what would come upon us hereafter, I was with him.

Gr.-h. I was his guide from my Master's house to the gate of the celestial City.

[1] Matt. x. 3; Ps. xcix. 6; Gen. xxxix; Acts i. 13, 14.

HON. Then you knew him to be a troublesome one.

GR.-H. I did so: but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.*

HON. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

GR.-H. Why, he was always afraid that he should come short whither he had a desire to go. Every thing frighted him that he heard any body speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the slough of Despond, for above a month together; nor durst

* The character and narrative of Fearing has been generally admired by experienced readers, as drawn and arranged with great judgment, and in a very affecting manner. Little-Faith, mentioned in the first part, was faint-hearted and distrustful; and thus he contracted guilt, and lost his comfort: but Fearing dreaded sin, and coming short of heaven, more than all that flesh could do unto him. He was alarmed at the least appearance or report of opposition; but this arose more from conscious weakness, and the fear of being overcome by temptation, than from a reluctance to undergo derision or persecution. The peculiarity of this description of Christians must be traced back to constitution, habit, first impressions, disproportionate and partial views of truth, and improper instructions; these, concurring with weakness of faith, and the common infirmities of human nature, give a cast to their experience and character, which renders them uncomfortable to themselves, and troublesome to others. Yet no competent judges doubt that they have "the "root of the matter in them;" and none are more entitled to the patient, sympathizing, and tender attention of ministers and Christians.

he, for all he saw several go over before him, venture, though they many of them offered to lend him their hand. He would not go back again neither. The celestial City! he said he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way.—Well, after he had lain at the slough of Despond, a great while, as I have told you, one sunshine morning, I don't know how, he ventured, and so got over. But when he was over he would scarce believe it. He had, I think, a slough of Despond in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate (you know what I mean), that stands at the head of this way; and there also he stood a good while before he could venture to knock. When the gate was opened he would give back, and give place to others, and say that he was not worthy: for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him: nor would he go back again. At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened, stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spake to him wondered to see him so faint. He said to him, Peace to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up, and went in trem-

bling; and when that he was in he was ashamed to shew his face. Well, after he had been entertained there awhile, (as you know how the manner is,) he was bid go on his way, and also told the way he should take. So he went till he came to our house: but, as he behaved himself at the gate, so he did at my master the Interpreter's door. He lay thereabout in the cold a good while before he would adventure to call; yet he would not go back: and the nights were long and cold then. Nay he had a note of necessity in his bosom to my master, to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts till, poor man! he was almost starved: yea, so great was his dejection, that, though he saw several others for knocking got in, yet he was afraid to venture. At last, I think, I looked out of the window, and, perceiving a man to be up and down about the door, I went out to him and asked what he was; but, poor man! the water stood in his eyes: so I perceived what he wanted. I went therefore in, and told it in the house, and we shewed the things to our Lord: so he sent me out again to intreat him to come in; but, I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderfully loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So, when he had

been there a good while, he seemed to get some heart, and to be a little more comforted. For my Master, you must know, is one of very tender bowels, especially to them that are afraid: wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the cross and the sepulchre. There I confess he desired to stay a little to look, and he seemed for a while after to be a little comforted. When we came at the hill Difficulty, he made no stick at that, nor did he much fear the Lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last.

I got him in at the house Beautiful, I think, before he was willing; also, when he was in, I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company: he desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it: he also loved much to see ancient things, and to be pondering them in his mind. He told me afterward, that he loved to be in those two houses from

which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.*

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* Christians, who resemble Fearing, are greatly retarded in their progress, by discouraging apprehensions; they are apt to spend too much time in unavailing complaints; they do not duly profit by the counsel and assistance of their brethren; and they often neglect the proper means of getting relief from their terrors; yet they cannot think of giving up their feeble hopes, or of returning to their forsaken worldly pursuits and pleasures. They are indeed helped forward, through the mercy of God, in a very extraordinary manner: yet they still remain exposed to alarms and discouragements, in every stage of their pilgrimage: nor can they ever habitually rise superior to them. They are afraid even of relying on Christ for salvation, because they have not distinct views of his love, and the methods of his grace; and imagine some other qualification to be necessary, besides the willingness to seek, knock, and ask for the promised blessings, with a real desire of obtaining them. They imagine that there has been something in their past life, or that there is some peculiarity in their present habits and propensities, and way of applying to Christ, which may exclude them from the general benefit: so that they pray with diffidence; and, being consciously unworthy, can hardly believe that the Lord regards them, or will grant their requests. They are also prone to overlook the most decisive evidences of their reconciliation to God; and to persevere in arguing with perverse ingenuity against their own manifest happiness.—The same mixture of humility and unbelief renders persons of this description backward in associating with their brethren, and in frequenting those companies in which they might obtain further instruction: for they are afraid of being considered as believers, or even serious inquirers; so that affectionate and earnest persuasion is requisite to prevail with them to join in those religious exercises, by which Christians especially receive the teaching of the Holy Spirit. Yet this arises not from disinclination, but diffidence: and though they are often peculiarly favoured with seasons of

When we went also from the house Beautiful down the hill, into the valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him: for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley.[1] He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the valley of the shadow of Death, I thought I should have lost my man: not for that he had inclination to go back, (that he always abhorred,) but he was

[1] Lam. iii. 27—29.

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great comfort, to counterbalance their dejections; yet they never hear or read of those who "have drawn back to perdition," but they are terrified with the idea that they shall shortly resemble them: so that every warning given against hypocrisy or self-deception seems to point them out by name, and every new discovery of any fault or mistake in their views, temper, or conduct, seems to decide their doom. At the same time, they are often remarkably melted into humble admiring gratitude, by contemplating the love and sufferings of Christ, and seem to delight in hearing of that subject above all others. They do not peculiarly fear difficulties, self-denial, reproaches, or persecution, which deter numbers from making an open profession of religion: and yet they are more backward in this respect than others, because they deem themselves unworthy to be admitted to such privileges, and into such society; or else are apprehensive of being finally separated from them, or becoming a disgrace to religion.

ready to die for fear. Oh the hobgoblins will have me, the hobgoblins will have me! cried he; and I could not beat him out of it. He made such a noise, and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us. But this I took very great notice of, that this valley was as quiet when he went through it, as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing had passed over it.*

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he was come to Vanity-fair, I thought he would have fought with all the men in the fair: I feared there we should both have been knocked on the head, so hot was he against their fooleries. Upon the enchanted ground he also was very wakeful. But when he was come at the river

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* A low and obscure situation suits the disposition of the persons here described: they do not object to the most humiliating views of their own hearts, of human nature, or of the way of salvation: they are little tempted to covet eminence among their brethren, and find it easier "to esteem others better than themselves," than persons of a different frame of mind can well conceive.—On the other hand, their imaginations are peculiarly susceptible of impressions, and of the temptations represented by the valley of the shadow of Death: so that in this respect they need more than others the tender and patient instructions of faithful ministers; while they repeat the same complaints, and urge the same objections against themselves, that have already been obviated again and again. But the tender compassion of the Lord to them should suggest an useful instruction to his servants, on this part of their work.

where was no bridge, there again he was in a heavy case: Now, now, he said, he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold. And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life: so he went over at last not much above wet-shod. When he was going up to the gate, I began to take my leave of him, and to wish him a good reception above; so he said, I shall, I shall! then parted we asunder, and I saw him no more.

HON. Then, it seems, he was well at last?

GR.-H. Yes, yes, I never had doubt about him: he was a man of a choice spirit; only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others.[1] He was, above many, tender of sin; he was so afraid of doing injuries to others, that he would often deny himself of that which was lawful, because he would not offend.[2]

HON. But what should be the reason that such a good man should be all his days so much in the dark?

GR.-H. There are two sorts of reasons for it; one is, the wise God will have it so: some must pipe, and some must weep:[3] now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than notes of other music are: though indeed, some say, the bass is the ground of music. And, for

[1] Ps. lxxxviii.
[2] Rom. xiv. 21. 1 Cor. viii. 13.
[3] Matt. xi. 16—18.

my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches, is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing, he could play upon no other music but this, till towards his latter end.

[I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because in the book of Revelation, the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne.[1]]

Hon. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity-fair, he feared not at all: it was only sin, death, and hell, that were to him a terror: because he had some doubts about his interest in that celestial country.

Gr.-h. You say right: those were the things that were his troubles: and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way: but those things, with which he was oppressed, no man ever yet could shake off with ease.

Then said Christiana, This relation of Mr. Fearing has done me good: I thought nobody had been like me; but I see there was some semblance

[1] Rev. vii. xiv. 2, 3.

betwixt this good man and me. Only we differ in two things; his troubles were so great, that they brake out; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my troubles were always such as made me knock the louder.

MER. If I might also speak my mind, I must say that something of him has also dwelt in me; for I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been at the loss of other things. O! thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it.

Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but, if it was so with such a good man as he, why may it not also go well with me?

No fears, no grace, said James. Though there is not always grace where there is the fear of hell; yet, to be sure, there is no grace where there is no fear of God.

GR.-H. Well said, James; thou hast hit the mark: for "the fear of God is the beginning of "wisdom;" and, to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him his farewell.

Whilst, Master Fearing, thou didst fear
  Thy God, and wast afraid
Of doing any thing, while here,
  That would have thee betrayed:

And didst thou fear the lake and pit?
Would others did so too!
For as for them, that want thy wit,
They do themselves undo.*

Now I saw that they all went on in their talk; for, after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another; but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but, I persuade myself, he never came in at the gate that stands at the head of the way.

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* No Christians are more careless about the opinion of the world, or more zealous against its vanities, than persons of this description; or more watchful in times of ease and prosperity; but the prospect of death is often a terror to them; especially when they suppose it to be at hand: yet they often die with remarkable composure and comfort. Few ministers, who have had an opportunity of carefully observing the people entrusted to their pastoral care, can help thinking of some individual, who might seem to have been the original of this admirable portrait; which is full of instruction both to *them*, and the timid, but conscientious, part of their congregations. Indeed numbers, who are not characteristically Fearfuls, have something of the same disposition in many particulars. But such as fear reproach and self-denial, more than those things which this good man dreaded, bear a contrary character, and are travelling the road to an opposite place: and even they whose confidence of an interest in Christ far exceeds the degree of their humiliation, conscientiousness, abhorrence of sin, and victory over the world, may justly be suspected of having begun their religion in a wrong manner; as they more resemble the stony-ground hearers, who "received the word with joy, but had no root in themselves," than those who "sow in tears, to reap in joy." For "godly "sorrow worketh repentance unto salvation not to be re-"pented of."

GR.-H. Had you ever any talk with him about it?

HON. Yes, more than once or twice: but he would always be like himself, *self-willed.* He neither cared for man, nor argument, nor example; what his mind prompted him to, that would he do; and nothing else could he be got to.

GR.-H. Pray what principles did he hold? for I suppose you can tell.

HON. He held that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both he should be certainly saved.

GR.-H. How! if he had said, it is possible for the best to be guilty of the vices, as well partake of the virtues, of the pilgrims, he could not much have been blamed. For indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this, I perceive, is not the thing: but, if I understand you right, your meaning is, that the was of that opinion, that it was allowable so to be.

HON. Ay, ay, so I mean; and so he believed and practised.

GR.-H. But what grounds had he for so saying?

HON. Why, he said he had the scripture for his warrant.

GR.-H. Pr'ythee, Mr. Honest, present us with a few particulars.

Hon. So I will. He said, to have to do with other men's wives had been practised by David, God's beloved; and therefore he could do it. He said, to have more women than one was a thing that Solomon practised; and therefore he could do it. He said that Sarah and the godly midwives

of Egypt lied, and so did Rahab; and therefore he could do it. He said, that the disciples went, at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.

Gr.-h. High base, indeed! And are you sure he was of this opinion?

Hon. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

Gr.-h. An opinion that is not fit to be with any allowance in the world!

Hon. You must understand me rightly: he did not say that any man might do this; but that those, that had the virtues of those that did such things, might also do the same.

Gr.-h. But what more false than such a conclusion? for this is as much as to say, that, because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind: or if, because a child, by the blast of wind, or for that it stumbled at a stone, fell down, and defiled itself in mire; therefore he might wilfully lie down and wallow like a boar therein! Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: "They stumbled at the word, being "disobedient; whereunto also they were appointed."[1]—His supposing that such may have the godly man's virtues, who addict themselves to his vices, is also a delusion as strong as the other. It

[1] 1 Pet. ii. 8.

is just as if the dog should say, I have, or may have, the qualities of a child, because I lick up its stinking excrements. "To eat up the sin of God's people."[1] is no sign of one that is possessed with their virtues. Nor can I believe, that one that is of this opinion can at present have faith or love in him.—But I know you have made strong objections against him; pr'ythee what can he say for himself?

HON. Why, he says, to do this by way of opinion seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

GR.-H. A very wicked answer: for, though to let loose the bridle to lust, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

HON. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.*

[1] Hos. iv. 8.

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* The author peculiarly excels in contrasting his characters; of which a striking instance here occurs. The preceding episode relates to a very conscientious Christian, who through weak faith and misapprehension carried his self-suspicion to a troublesome and injurious extreme: and we have next introduced a false professor, who, pretending to strong faith, made his own obstinate self-will the only rule of his conduct. Yet in reality this arises from total unbelief: for the word of God declares such persons to be unregenerate, under the wrath of God, "in the gall of "bitterness and the bond of iniquity."—It would hardly be imagined, that men could be found maintaining such detestable sentiments as are here stated, did not facts most awfully prove it! We need not, however, spend time in exposing such a

GR.-H. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise shall come out of them all.

CHR. There are strange opinions in the world: I know one that said it was time enough to repent when he came to die.

GR.-H. Such are not over-wise: that man would have been loath, might he have had a week to run twenty miles for his life, to have deferred that journey to the last hour of that week.

HON. You say right: and yet the generality of them that count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day: and I have taken notice of many things. I have seen some that set out as if they would drive all the world afore them, who yet have, in few days, died

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character: a general expression of the deepest detestation may suffice; for none, who have been given up to such strong delusion, can reasonably be supposed accessible to the words of truth and soberness. Nor can they succeed in perverting others to such palpable and gross absurdities and abominable tenets, except they meet with those that have long provoked God, by endeavouring to reconcile a wicked life with the hope of salvation. But it may properly be observed that several expressions, which seem to represent *faith as an assurance of a personal interest in* Christ; or to intimate, that believers have *nothing to do with the law, even as the rule of their conduct;* with many unguarded assertions concerning the liberty of the gospel, and indiscriminate declamations against doubts, fears, and a legal spirit; have a direct tendency to prepare the mind of impenitent sinners to receive the poisonous principles of avowed Antinomians.—Much harm has been done in this way, and great disgrace brought upon the gospel: for 'there are many of this 'man's mind, who have not this man's mouth.'

as they in the wilderness, and so never got sight of the promised land.—I have seen some, that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.—I have seen some who have run hastily forward, that again have, after a little time, run as fast just back again.—I have seen some who have spoken very well of a pilgrim's life at first, that after a while have spoken as much against it.—I have heard some, when they first set out for Paradise, say positively, There is such a place; who, when they have been almost there, have come back again, and said, There is none.—I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now as they were thus in their way there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.

Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them. So they went on their way. Now they looked at every turning, when they should have met with the villains; but, whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr. Honest, There is one a little before us, where

a very honourable disciple, one Gaius, dwells.[1] So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report.—So, when they came to the door, they went in, not knocking; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night?

Gai. Yes, gentlemen, if you be true men, for my house is for none but pilgrims.* Then was Christiana, Mercy, and the boys, more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms; and he shewed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

It is late, said Gaius, so we cannot conveniently go out to seek food, but such as I have you shall be welcome to, if that will content you.

Gr.-h. We will be content with what thou hast

[1] Rom. xvi. 23.

* The spiritual refreshment, arising from experimental and affectionate conversation with Christian friends, seems to be here more especially intended: yet the name of Gaius suggests also the importance of the apostle's exhortation, "Use hospitality "without grudging." This ought to be attended to, even in respect of those with whom we have hitherto had no acquaintance, provided their characters are properly certified to us: for we are all brethren in Christ.

in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims.—This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse. So they all said, Content.

Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Gr.-h. The woman is the wife of one Christian, a pilgrim in former times; and these are his four children. The maid is one of her acquaintance; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps: yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said Gaius, Is this Christian's wife, and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors first dwelt at Antioch.[1] Christian's progenitors (I suppose you have heard your husband talk of them,) were very worthy men. They have, above any that I know, shewed themselves men of great virtue and courage for the Lord of the pilgrims, his ways, and them that loved him. I have heard

[1] Acts. xi. 26.

of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones.[1] James, another of this generation, was slain with the edge of the sword.[2] To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be impossible utterly to count up all that family, that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

Gr.-h. Indeed, Sir, they are likely lads: they seem to choose heartily their father's ways.

Gai. That is what I said; wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth. Wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, that the name of their father and the house of his progenitors may never be forgotten in the world.

Hon. It is pity his family should fall and be extinct.

[1] Acts vii. 59, 60. [2] Acts xii. 2.

GAI. Fall it cannot, but be diminished it may: but let Christiana take my advice, and that's the way to uphold it.

And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here a lovely couple. And may I advise, Take Mercy into a nearer relation to thee: if she will, let her be given to Matthew, thy eldest son; it is the way to preserve a posterity in the earth.—So this match was concluded, and in process of time they were married: but more of that hereafter.*

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* The author availed himself of the opportunity, here presented him, of giving his opinion on a very important subject, about which religious persons often hold different sentiments. He evidently intended to say, that he deemed it generally most safe and advantageous to the parties themselves, and most conducive to the spread and permanency of true religion, for young Christians to marry: provided it be done in the fear of God, and according to the rules of his word. Yet we cannot suppose but he would readily have allowed of exceptions to this rule: for there are individuals, who, continuing single, employ that time and those talents in assiduously doing good, which in the married state must have been greatly abridged or preoccupied; and thus they are more extensively useful than their brethren. Yet, in common cases, the training up of a family, by the combined efforts of pious parents, in honesty, sobriety, industry, and the principles of true religion; when united with fervent prayer, and the persuasive eloquence of a good example; is so important a service to the church and to the community, that few persons are capable of doing greater or more permanent good in any other way. But this requires strict attention to the rules of scripture, in every step of these grand concerns: for children, brought up in ungodliness and ignorance, among those who are strangers to the gospel, are far more hopeful, than such as have received a bad education, witnessed bad examples, and imbibed worldly principles, in the families of evangelical professors.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health: "God sent forth his Son made of a woman."[1] Yea, to shew how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that, when the Saviour was come, women rejoiced in him before either man or angel.[2] I read not, ever man did give unto Christ so much as one groat: but the women "followed him, and ministered to him of their "substance." It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples, that he was risen from the dead.[3] Women therefore are highly favoured, and shew by these things that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready: and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and

[1] Gen. iii; Gal. iv. 4. [2] Luke ii.
[3] Luke vii. 37—50; viii. 2, 3; xxiii. 27; xxiv. 22, 23; John ii. 3; xi. 2; Matt. xxvii. 55, 56—61.

of this fore-runner of the supper, begetteth in me a greater appetite to my food than I had before.

GAI. So let all ministering doctrines to thee, in this life, beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make us when we come to his house.

So supper came up; and first a *heave-shoulder* and a *wave-breast* were set on the table before them; to shew that they must begin the meal with prayer and praise to God.[1] The heave-shoulder David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played.—These two dishes were very fresh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely, this is the true juice of the vine, that "makes glad the heart of God and man." So they drank and were merry.[2]—The next was a dish of milk well crumbled: but Gaius said, let the boys have that, "that they may grow there-"by."[3]—Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: "Butter and "honey shall he eat, that he may know to refuse

[1] Lev. vii. 32—34; x. 14, 15; Psal. xxv. 1; Heb. xiii. 15.
[2] Deut. xxxii. 14; Judg. ix. 13; John xv. 5. [3] 1 Pet. ii. 1, 2.

"the evil and choose the good."[1]—Then they brought him up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we eat apples, since they were such by and with which the serpent beguiled our first mother?

Then said Gaius,

Apples were they with which we were beguil'd,
Yet *sin*, not apples, hath our souls defil'd:
Apples forbid, if eat, corrupt the blood,
To eat such, when commanded, does us good:
Drink of his flaggons, then, thou church his dove,
And eat his apples, who are sick of love.

Then said Matthew, I made the scruple because a while since I was sick with eating of fruit.

GAI. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking they were presented with another dish, and it was a dish of nuts.[2] Then said some at the table, Nuts spoil tender teeth, especially the teeth of the children. Which when Gaius heard, he said:

Hard texts are nuts, (I will not call them cheaters,)
Whose shells do keep their kernels from the eaters:
Open then the shells, and you shall have the meat;
They here are brought for you to crack and eat.*

[1] Isa. vii. 15. [2] Sol. Song, vi. 11.

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* The different parts of social worship and Christian fellowship are here allegorically described. The *heave-shoulder* and *wave-breast* prescribed in the ceremonial law, seem to have typified the power and love of our great High Priest; and to have conveyed an instruction to the priests to do their work

Then they were very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while ye are cracking your nuts, if you please, do you open this riddle:

A man there was, (though some did call him mad,)
The more he cast away, the more he had.

Then they all gave good heed, wondering what

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with all their might, and with their whole heart: but they are here supposed to be also emblems of fervent prayer and grateful praise.—The *wine* represents the exhilarating remembrance of the love of Christ in shedding his blood for us, and the application of the blessing to ourselves by living faith.—The *milk* is the emblem of the plain, simple, and important instructions of scripture, as brought forward by believers, when they meet together, for their edification.—The *butter* and *honey* may denote those animating views of God, and realizing anticipations of heavenly joy, which tend greatly to establish the judgment, instruct the understanding, and determine the affections in cleaving to the good part that the believer hath chosen.—The *apples* represent the promises and privileges, which believers possess by communion with Christ, in his ordinances;[1] and the *nuts* signify such difficult subjects as experience and observation enable mature Christians to understand; and which amply repay the pains of endeavouring to penetrate their meaning, though they are not proper for the discussion of young converts. —Whatever unbelievers may think, a company of Christians, employing themselves in the manner here described, have far sweeter enjoyments than they ever experienced when engaged in the mirth, diversions, and pleasures of the world: for these are merely the shadow of joy, but religion puts us in possession of the substance.

[1] Sol. Song ii. 3.

good Gaius would say. So he sat still awhile, and then thus replied:

> He who thus bestows his goods upon the poor,
> Shall have as much again, and ten times more.

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh, said Gaius, I have been trained up in this way a great while: nothing teaches like experience: I have learned of my Lord to be kind; and have found by experience that I have gained thereby. "There is that scattereth and yet increaseth; "and there is that withholdeth more than is meet, "but it tendeth to poverty:" "There is that "maketh himself rich, yet hath nothing: there "is that maketh himself poor, yet hath great "riches."[1]

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house; let us stay here a good while, and let my brother Matthew be married here to Mercy before we go any further.

The which Gaius the host overhearing, said, With a very good will, my child.

So they staid here more than a month, and Mercy was given to Matthew to wife.

While they staid here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought up a very good report upon pilgrims.*

[1] Prov. xi. 24; xiii. 7.

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* If our love to sinners be only shewn by seeking their spiritual

But to return again to our story. After supper the lads desired a bed for they were weary with travelling: then Gaius called, to shew them their chamber: but said Mercy, I will have them to bed. So she had them to bed, and they slept well: but the rest sat up all night; for Gaius and they were such suitable company that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest (he that put forth the riddle to Gaius,) began to nod. Then said Great-heart, What, Sir, you begin to be drowsy! come, rub up, now here is a riddle for you. Then said Mr. Honest, Let us hear it.

Then said Mr. Great-heart,

He that will kill, must first be overcome:
Who live abroad would, first must die at home.

Ha! said Mr. Honest, it is a hard one; hard to expound, and harder to practise. But come, landlord, said he, I will if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman,

He first by grace must conquer'd be,
That sin would mortify:
Who, that he lives, would convince me,
Unto himself must die.

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good, it will be considered as a mere bigoted desire to proselyte them to our sect or party: but uniform, diligent, and expensive endeavours to relieve their temporal wants are intelligible to every man, and bring a good report on the profession of the gospel. Matt. v. 16.

It is right, said Gaius; good doctrine and experience teaches this. For, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cords by which the soul lies bound, how should it make resistance before it is loosed from that infirmity?* Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.—And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage, the one began when he was young, the other when he was old: the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trode his steps as even as did the old one, and was every way as light as he: who now, or which of them, had their graces shining clearest, since both seemed to be alike?

Hon. The young man's doubtless. For that which heads it against the greatest opposition gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as to be sure old age does not.—Besides, I have observed that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gra-

* The gracious operations of the Holy Spirit are here meant. These overcome our natural pride, love of sin, and aversion from God and religion; and then we repent, believe in Christ, are justified by faith, mortify sin, die to ourselves, and live to God in righteousness and true holiness.

gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men, that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.*

Thus they sat talking till break of day. Now,

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* Old age affords great advantages in overcoming some corrupt propensities: yet habits of indulgence often more than counterbalance the decays of nature; and avarice, suspicion, and peevishness, with other evils, gather strength as men advance in years. It is therefore in some particulars only that age has the advantage over youth: and as some old men imagine that they have renounced sin, because they are no longer capable of committing the crimes in which they once lived; so there are young men, who presume that they shall live to be old, and imagine that repentance will then be comparatively easy to them: whereas sin, in one form or other, gathers strength and establishes its dominion, as long as it is permitted to reign in the soul. The instruction, however, that is here conveyed, is very important, provided it be properly understood; for, if we do not estimate the advantages of our situation, we cannot determine how far external amendment results from internal renovation. During tedious diseases, or in the immediate prospect of death, men often feel very indifferent to the world, set against sin, disinclined to former indulgences, and earnest about salvation: yet returning health, business, company, and temptation, terminate such promising appearances. Many suppose themselves to be very good tempered, while every one studies to oblige them; yet provocation excites vehement anger and resentment in their breast: nay, riches and honour while at a great distance seem to have no charms for those, who are powerfully attracted by their magnetical influence, when placed within their reach!

when the family was up, Christiana bid her son James that he should read a chapter; so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked, Why it was that the Saviour is said to come "out of a dry ground;" and also that he had "no form or comeliness in him?"

Then said Mr. Great-heart: To the first I answer, because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second, I say, the words are spoken in the person of the unbelievers, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside. Just like those that know not that precious stones are covered over with a homely crust; who when they have found one, because they know not what they have found, cast it again away, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one Slay-good, a giant, that does much annoy the King's highway in these parts: and I know whereabout his haunt is: he is master of a number of thieves: it would be well if we could clear these parts of him.

So they consented, and went, Mr. Great-heart with his sword, helmet and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having

taken him in the way: now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of flesh-eaters:

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

Gr.-h. We want thee, for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave.—So he armed himself, and came out; and to the battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, why are you here on my ground?

Gr.-h. To revenge the blood of pilgrims, as I also have told thee before.—So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they shewed his head to the family, and set it up, as they had done others before, for a terror to those that shall attempt to do as he hereafter.*

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* The refreshment of divine consolations, and of Christian fellowship, is intended to prepare us for vigorously maintaining the good fight of faith; not only against the enemies of our own souls, but also against the opposers of our holy religion according to

Then they asked Mr. Feeble-mind how he fell into his hands?

Then said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home: so I betook myself to a pilgrim's life; and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrim's way.—When

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the talents entrusted to us, and the duties of our several stations. We are soldiers belonging to one great army under the command of the Captain of our salvation; and we ought to strive against sin, and "contend for the faith once delivered to the saints," by our profession, example, prayers, converse, and every other method authorized by the word of God. All that love the Lord are our brethren; and every thing that can mislead, dismay, or hinder any of them, should be considered as an adversary to the common cause; and we should counteract with meekness, but with firmness and decision, all the endeavours of those who obstruct men in the ways of the Lord, or turn them aside into by-paths. It does not however clearly appear what particular description of opposers were represented by Slay-good: whether the author had in view certain selfish and malignant persecutors, who intimidated professors by fines and imprisonment, to the hazard of their lives or of their souls; or some plausible heretics, who "taught things which they ought not, for filthy lucres' "sake;" to the total ruin of many that seemed hopeful, and the great detriment of others who were weak in faith and unestablished in judgment. The conflict seems merely to denote the efforts; which Christians should make, to prevent the effects of such opposition and delusion, and to remove such occasions of mischief out of the way: as also to shew that the strong in faith are peculiarly called to these services, and ought not to shrink from hardship, danger, and suffering in so good a cause.

I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things as were necessary for my journey, and bid me "hope to the end."—When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants.—Indeed I have found much relief from pilgrims, though none was willing to go softly as I am forced to do: yet still as they came on they bid me be of good cheer, and said that it was the will of their Lord that "comfort" should be given "to the feeble-minded;"[1] and so went on their own pace.—When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter; but alas! feeble one that I was, I had more need of a cordial: so he came up and took me. I conceived he should not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life, for the which I thank my King as author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep

[1] 1 Thess. v. 14.

when I cannot go. As to the main, I thank him that loved me, I am fixed: my way is before me, my mind is beyond the river that has no bridge; though I am, as you see, but of a feeble mind.*

Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim?

Feb. Acquainted with him! yes: he came from the town of Stupidity, which lies four degrees northward of the city of Destruction, and as many off of where I was born: yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

Hon. I perceive you know him; and I am apt

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* The character of Feeble-mind seems to coincide in some things with that of Fearing; and in others with the description of Little-faith. Constitutional timidity and lowness of spirits, arising from a feeble frame and frequent sickness, while they are often the means of exciting men to religion, give also a peculiar cast to their views and the nature of their profession; tend to hold them under perpetual discouragements; and unfit them for hard and perilous services. This seems implied in the name given to the native place of Feeble-mind: his *uncertainty* or hesitation in his religious profession was the effect of his natural turn of mind, which was opposite to the sanguine and confident. Yet this timid and discouraged irresolution is often connected with evident sincerity, and remarkable perseverance in the ways of God. The principal difference between Feeble-mind and Fearing seems to be this; that the former was more afraid of opposition, and the latter more doubtful about the event; which perhaps may intimate, that Slay-good rather represents persecutors than deceivers.

to believe also that you were related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

FEE. Most have said so, that have known us both; and, besides, what I have read in him, I have for the most part found in myself.

Come, Sir, said good Gaius, be of good cheer; you are welcome to me, and to my house, and what thou hast a mind to, call for freely; and what thou wouldest have my servants do for thee, they will do it with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he intend that, after he had rifled my pocket I should go to "Gaius mine "host?" Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told that about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunder bolt.

Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He also was with me when Slay-good the giant took me, but he was nimble of his heels and escaped: but, it seems, he escaped to die, and I was taken to live.*

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* Here again we meet with a contrast between a feeble believer and a specious hypocrite. The latter eludes persecution

What, one would think, doth seek to slay outright,
Oft-times delivers from the saddest plight.
That very Providence, whose face is death,
Doth oft-times, to the lowly, life bequeath.
I taken was, he did escape and flee:
Hands cross'd give death to him, and life to me.

Now about this time Matthew and Mercy were married: also Gaius gave his daughter Phebe to James, Matthew's brother, to wife. After which time they staid about ten days at Gaius's house; spending their time, and the seasons, like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone: wherefore Mr. Great-heart called for a reckoning. But Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the Good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him.[1] Then said Mr. Great-heart to him, "Beloved thou doest

[1] Luke x. 34, 35.

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by time-serving, yet perishes in his sins: the former suffers and trembles, yet hopes; is delivered and comforted, and finds his trials terminate in his greater advantage. The frequency with which this difference is introduced, and the variety of character by which it is illustrated, shews us how important the author deemed it to warn false professors, at the same time that we "comfort the feeble-minded;" and to mark as exactly as we can the discriminating peculiarities of their aim and experience.

"faithfully, whatsoever thou doest to the brethren "and to strangers, which have borne witness of "thy charity before the church; whom if thou "yet bring forward on their journey, after a godly "sort, thou shalt do well."[1]

Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind: he also gave him something to drink by the way.

Now Mr. Feeble-mind, when they were going out at the door, made as if he intended to linger: the which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor and you shall fare as the rest.

Fee. Alas! I want a suitable companion: you are all lusty and strong; but I, as you see, am weak: I choose therefore rather to come behind, lest by reason of my many infirmities I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing: I shall like no gay attire: I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended with that which others have a liberty to do. I do not know all the truth: I am a very ignorant Christian man: sometimes, if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak man among the strong, or as "a lamp despised." "He that is "ready to slip with his feet, is as a lamp despised "in the thought of him that is at ease:"[2] so that I know not what to do.

[1] 3 John 5 6. [2] Job. xii. 5.

But, brother, said Mr. Great-heart, I have it in commission to "comfort the feeble-minded," and to "support the weak." You must needs go along with us: we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical for your sake; we will not enter into "doubtful disputations" before you; we will be "made all things" to you, rather than you shall be left behind.*[1]

Now all this while they were at Gaius's door:

[1] Rom. xiv; 1 Cor. viii. ix. 22.

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* Weak believers are conscientious even to scrupulosity: so far from allowing themselves in the practice of known sin, or the omission of evident duty; they are prone to abridge themselves in things which are indifferent: they often impose rules on themselves, which they do not expect others to observe; and sometimes are sensible that their uneasiness at the liberty used by their brethren, arises from ignorance and low attainments: and therefore they deem it better to live retired, than to burden others with their peculiarities, or be grieved with things which everywhere meet their observation.—But there are persons, that expect to be encouraged as weak believers, who are far removed from such scrupulousness; and whose weakness consists merely in an inability to maintain an unwavering confidence, while they live in a loose and negligent manner. These seem more to resemble Not-right than Feeble-mind.—They that are indeed weak believers should learn from this passage to beware of censoriousness, and of making themselves a standard for others; and their stronger brethren should be reminded not to despise or grieve them, by an inexpedient use of their liberty.—They will, however, commonly find associates, in some measure of their own turn, who are often more useful to them, than such as cannot entirely sympathize with their feelings.—The author, in a marginal note, has marked Great-heart's answer as shewing a *Christian spirit.*

and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.[1]

Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion; but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble mind and Mr. Ready-to-halt came behind with his crutches.—Then said Mr. Honest, Pray, Sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

Gr.-h. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the valley of Humiliation, and also what hard work he had to go through the valley of the shadow

[1] Ps. xxxviii. 17.

of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame: four as deceitful villains as a man can meet with upon the road.

HON. Yes, I believe I heard of all this: but indeed good Faithful was hardest put to it with Shame; he was an unwearied one.

GR.-H. Ay: for, as the pilgrim well said, He of all men had the wrong name.

HON. But pray, Sir, where was it that Christian and Faithful met Talkative? that same was a notable one.

GR.-H. He was a confident fool; yet many follow his ways.

HON. He had like to have beguiled Faithful.

GR.-H. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful and prophesied to them what they should meet with at Vanity-fair.

Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity-fair.

HON. Say you so? I dare say it was a hard chapter that then he did read unto them.*

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* The near prospect of persecution is formidable even to true believers, notwitstanding all the encouragements of God's word. It is therefore very useful to realize such scenes to our minds, and to consider how we should feel were they actually present; that we may be preserved from self-confidence; excited to dili-

GR.-H. It was so, but then he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flints. Do you not remember how undaunted they were when they stood before the judge?

HON. Well, Faithful bravely suffered.

GR.-H. So he did, and as brave things came of it: for Hopeful and some others, as the story relates, were converted by his death.

HON. Well, but pray go on; for you are well acquainted with things.

GR.-H. Above all that Christian met with after he had passed through Vanity-fair, one By-ends was the arch-one.

HON. By-ends! What was he?

GR.-H. A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went: but so cunning, that he would be sure never to lose or to suffer for it. He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for so doing too. But as far as I could learn, he came to an *ill-end* with his *by-ends*; nor did I ever hear that any of his children were ever of any esteem with any that truly fear God.

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gence in every thing connected with "the assurance of hope;" put on our guard against every action or engagement which might weaken our confidence in God; and pray without ceasing for that measure of wisdom, fortitude, patience, meekness, faith, and love, which might be sufficient for us should matters come to the worst.

Now by this time they were come within sight of the town of Vanity, where Vanity-fair is kept. So, when they saw that they were so near the town, they consulted with one another how they should pass through the town: and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town: now I am acquainted with one Mr. Mnason, a Cyprusian by nation, and an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was eventide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened and they all came in. Then said Mnason, their host, How far have ye come to day? So they said, From the house of Gaius our friend. I promise you, said he, you have gone a good stitch; you may well be weary; sit down. So they sat down.

Then said their guide, Come, what cheer, good Sirs, I dare say you are welcome to my friend.

I also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Hon. Our great want, a while since, was harbour and good company, and now I hope we have both.

MNAS. For harbour, you see what it is, but for good company, that will appear in the trial.

GR.-H. Well, said Mr. Great-heart, will you have the pilgrims into their lodging?

I will, said Mr. Mnason. So he had them to their respective places; and also shewed them a very fair dining room, where they might be, and sup together, until time was come to go to rest.

Now when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town?

MNAS. We have a few; for indeed they are but a few, when compared with them on the other side.

HON. But how shall we do to see some of them? for the sight of good men, to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are going a journey.*

Then Mr. Mnason stamped with his foot, and his daughter Grace came up: so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holyman, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house, that have a mind this evening to see them.

So Grace went to call them, and they came;

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* Even in those populous cities, where vanity most prevails, and where persecution at some seasons has most raged, a remnant of real Christians generally reside: and believers will in every place inquire after such persons and associate with them.[1]

[1] Ps. cxix. 63; 1 John iii. 14.

and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house: they are pilgrims: they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is?—pointing his fingers at Christiana. It is Christiana, the wife of Christian, that famous pilgrim, who with Faithful his brother was so shamefully handled in our town. —At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very comfortable surprise. Then they asked her about her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King, whom you love and serve, make you as your father, and bring you where he is in peace.

Then Mr. Honest, when they were all sat down, asked Mr. Contrite and the rest, in what posture their town was at present.

Con. You may be sure we are full of hurry in fair time. It is hard keeping our hearts and spirits in good order, when we are in a cumbered condition. He that lives in such a place as this, and that has to do with such as we have, has need of an *item*, to caution him to take heed every moment of the day.

Hon. But how are your neighbours now for quietness?

Con. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town: but of late, I say, they have been far more moderate. I think the blood

of Faithful lieth with load upon them till now: for, since they burned him they have been ashamed to burn any more. In those days we were afraid to walk the streets, but now we can shew our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large,) religion is counted honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

Hon. It happens to us, as it happeneth to wayfaring men: sometimes our way is clean, sometimes foul, sometimes uphill, sometimes downhill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already: and what are yet behind we know not; but, for the most part, we find it true that has been talked of old, 'A good man must 'suffer trouble.'

Con. You talk of rubs: what rubs have you met withal?

Hon. Nay, ask Mr. Great-heart, our guide, for he can give the best account of that.

Gr.-h. We have been beset three or four times already. First, Christiana and her children were beset with two ruffians, that they feared would take away their lives. We were beset with giant Bloody-man, giant Maul, and giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: after we had been some time at the house of "Gaius mine host, and "of the whole church," we were minded upon a

time to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout; so we looked and looked, till at last we discerned the mouth of his cave; then were we glad, and plucked up our spirits. So we approached up to his den: and lo, when we came there, he had dragged, by mere force, into his net this poor man, Mr. Feeble-mind, and was about to bring him to his end. But, when he saw us, supposing, as we thought, he had another prey; he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him: but in conclusion, he was brought down to the ground, and his head cut off, and set up by the way side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. Feeble-mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Then said Mr. Holy-man, There are two things that they have need to be possessed of, that go on pilgrimage; *courage*, and an *unspotted life*. If they have not courage, they can never hold on their way: and, if their lives be loose, they will make the very name of a pilgrim stink.

Then said Mr. Love-saint, I hope this caution is

not needful among you: but truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than "strangers "and pilgrims in the earth."

Then said Mr. Dare-not-lie, It is true they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry, with their feet: one shoe goeth inward, another outward, and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord.

These things, said Mr. Penitent, they ought to be troubled for: nor are the pilgrims like to have that grace upon them and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time until supper was set upon the table. Unto which they went, and refreshed their weary bodies: so they went to rest. Now they staid in the fair a great while, at the house of Mr. Mnason, who, in process of time, gave his daughter Grace unto Samuel, Christiana's son, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long: for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor; wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places.

They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming. The monster was like unto no one beast upon the earth; its body was "like a "dragon, and it had seven heads and ten horns."[1] It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men; and such men as loved their lives more than their souls accepted of those conditions.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat; so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain

[1] Rev. xii. 3.

seasons to come out in, and to make his attempts upon the children of the people of the town: also these seasons did these valiant worthies watch him in, and did continually assault him; insomuch that in process of time he became not only wounded, but lame: also he had not made the havoc of the townsmen's children as formerly he has done: and it is verily believed by some, that this beast will certainly die of his wounds. This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people, that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.*

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* This seems to refer to the prevalence of popery for some time before the revolution in 1688; by which many nominal protestants were drawn aside, and numbers of children educated in the principles of that dark superstition. The favour or frown of the prince and his party operated so powerfully, that worldly men in general yielded to the imposition: but several persons among the non-conformists, as well as in the established church, did eminent service at that crisis by their preaching and writings, in exposing the delusions and abominations of that monstrous religion: and these endeavours were eventually the means of overturning the plan formed for the re-establishment of popery in Britain. The disinterested and bold decided conduct of many dissenters, on this occasion, procured considerable favour both to them and their brethren, with the best friends of the nation: but the prejudices of others prevented them from reaping *all* the advantage from it that they ought to have done.

Well, the time drew on that the pilgrims must go on their way; therefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein, to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary.[1] Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They, therefore, that were of the pilgrim's company, went on, and Mr. Great-heart went before them: now the women and children being weakly, they were forced to go as they could bear. By this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death: therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a man's sufferings as he was. They went on, therefore, after this a good way further, talking of Christian and Faithful; and how Hopeful joined himself to Christian, after that Faithful was dead.

Now they were come up with the hill Lucre,

[1] Acts xxviii. 10.

where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: wherefore they considered that. But, when they were come to the old monument that stood over against the hill Lucre, to wit, to the *pillar of salt*, that stood also within view of Sodom, and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing, upon which they look, has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains: to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits;[1] where the meadows are green all the year long, and where they might lie down safely.

By this river-side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here One that was entrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young.[2] Now to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might

[1] Ps. xxiii.

[2] Heb. v. 2; Isa. lxiii.

be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick.[1] Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths; and that you know is a favour of no small account.* Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit:

[1] Jer. xxiii. 4; Ezek. xxxiv. 11—16.

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* Under this emblem we are taught the importance of early recommending our children to the faithful care of the Lord Jesus, by fervent prayer, with earnest desires of their eternal good, above all secular advantages whatsoever: consequently we ought to keep them at a distance from such places, connexions, books, and companies, as may corrupt their principles and morals; to instil such pious instructions as they are capable of receiving; to bring them early under the preaching of the gospel and to the ordinances of God; and to avail ourselves of every help, in thus "training them up in the nurture and admonition of the Lord." For depraved natural propensities, the course of the world, the artifices of Satan, the inexperience, credulity, and sanguine expectations of youth, the importance of the case, and the precepts of scripture, concur in requiring this conduct of us. Yet, after all, our minds must be anxious about the event, in proportion as we value their souls, except as we find relief by commending them to the faithful care of that tender Shepherd, who "gathers "the lambs with his arms, and carries them in his bosom."

fruit not like that which Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, for that all this was to be at the charge of the King; and so was an hospital to young children and orphans.

Now they went on; and, when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair and put into Doubting-castle; they sat down, and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it to set them at liberty, before they went any further. So one said one thing, and another said to the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good. But Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, "to fight the "good fight of faith;" and, I pray, with whom should I fight this good fight if not with Giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting-castle. Then said he, Who will go with me? Then said old Honest, *I* will. And so *we* will too, said Chris-

tiana's four sons, Matthew, Samuel, James, and Joseph: for they were young men and strong.[1]

So they left the women on the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt, with his crutches, to be their guard, until they came back; for in that place, though Giant Despair dwelt so near, they keeping in the road, "a "little child might lead them."[2]

So Mr. Great-heart, old Honest, and the four young men went to go up to Doubting Castle, to look for Giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise, With that the old giant comes to the gate, and Diffidence his wife follows. Then said he, Who and what is he that is so hardy as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the celestial country's conductors of pilgrims to their place; and I demand of thee, that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-castle.

Now Giant Despair, because he was a giant, thought no man could overcome him; and again, thought he, since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went out: he had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence, the giantess, came up to

[1] 1 John ii. 13, 14. [2] Isaiah xi. 6.

help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loth to die: he struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death; for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting-castle, and that you know might with ease be done, since Giant Despair was dead. They were seven days in destroying of that: and in it, of pilgrims, they found one Mr. Despondency, almost starved to death, and one Much-afraid his daughter; these two they saved alive. But it would have made you have wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency and his daughter Much-afraid into their protection; for they were honest people, though they were prisoners in Doubting-castle, to that Giant Despair. They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones;) and down to the road and to their companions they came, and shewed them what they had done. Now, when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: so, since they were so merrily disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-

afraid by the hand, and to dancing they went, in the road. True, he could not dance without one crutch in his hand; but I promise you he footed it well: also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him: he was for feeding rather than dancing; for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.*

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* The following lines are here added, as in other places:

> Though Doubting-castle be demolished,
> And Giant Despair too has lost his head;
> Sin can rebuild the castle, make 't remain,
> And make Despair the Giant live again.

Indeed they seem to be much wanted; for the exploit of destroying Doubting-castle, and killing Giant Despair, is more liable to exception, than any incident in the whole work.—To relieve the minds of such as are discouraged in the path of duty, or when inquiring the way of salvation, is doubtless a most important service in the cause of Christ. This is represented by the attempts made to mend the road over the Slough of Despond: but By-path meadow ought to lead to Doubting-castle. Such inward distresses are as useful to Christians as any other rebukes and corrections, by which their loving Friend renders

Then he writ under it, upon a marble stone, these verses following:

This is the head of him, whose name only,
In former times, did pilgrims terrify.
His castle's down, and Diffidence, his wife,
Brave Master Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy.
This head also, when doubting cripples dance,
Doth shew from fears they have deliverance.

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them watchful and circumspect. Could this order be reversed, it would give strength to temptation, and tend to embolden men to seek relief from difficulties by transgression; for the apprehension of subsequent distress is one grand preventive, even to the believer, when such measures are suggested to his mind. Indeed, this is the Lord's method of performing his covenant to his people; "I will," says he, "put my fear in their hearts, "that they shall not depart from me."[1] If therefore *love* be not in lively exercise, he has so ordered it that *fear* should intervene, to prevent worse consequences. So that, when believers have not only departed from the way, but have also fallen asleep on forbidden ground, their alarms and doubts are salutary, though often groundless and extreme: and should any man, by preaching or writing, be able to prevent all the despondings of such persons, previous to their repentance and its happy effects, he would subserve the design of the tempter, and counteract the Lord's plan. We can, with propriety, do no more in this case, than encourage the fallen to repent and seek forgiveness, by the general truths, invitations, and promises of scripture; and comfort them, when penitent, by suitable topics, "that they may "not be swallowed up of overmuch sorrow."—But though this part of the allegory is liable to some objection, or capable of

[1] Jer. xxxii. 40.

When those men had thus bravely shewed themselves against Doubting-castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. Great-heart, (for with him they were well acquainted,) they said unto him, Good Sir, you have got a goodly company here; pray where did you find all these?

GR.-H. First, here is Christiana and her train,
Her sons, and her son's wives, who, like the wain,
Keep by the pole, and do by compass steer,
From sin to grace, else they had not been here.
Next, here's old Honest come on pilgrimage;
Ready-to-halt too, who, I dare engage,
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

Then said the shepherds, This is a comfortable

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being abused; yet it is probable that the author only intended to shew, that the labours of faithful ministers, with the converse and prayers of such believers as are strong in faith, may be very useful in recovering the fallen, and relieving them that are ready to despond; and of thus preventing the more durable and dreadful effects of the weak believer's transgressions.

company; you are welcome to us, for we have for the feeble, as for the strong: our Prince has an eye to what is done to the least of these:[1] therefore infirmity must not be a block to our entertainment. So they had them to the palace doors, and then said unto them, Come in, Mr. Feeble-mind; Come in, Mr. Ready-to-halt; Come in, Mr. Despondency, and Mrs. Much-afraid his daughter. These, Mr. Great-heart, said the shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers as you should.[2]

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the shepherds said to those of the weakest sort, What is that you would have? For said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing: the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come,

[1] Matt. xxv. 40. [2] Ezek. xxxiv. 21.

because the mountains were high, and the day clear; and because it was the custom of the shepherds to shew the pilgrims, before their departure, some rarities: therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and shewed them first what they had shewed to Christian before.

Then they had them to some new places. The first was mount Marvel, where they looked, and behold a man at a distance, that tumbled the hills about with words. Then they asked the shepherds what that should mean? So they told them, that that man was the son of one Mr. Great-grace, (of whom you read in the first part of the records of the Pilgrim's Progress:) and he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they should meet with, by faith.[1] Then said Mr. Great-heart, I know him; he is a man above many.*

[1] Mark xi. 23, 24.

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* Faith exercised on the promises, and according to the warrant, of scripture, engages the arm of omnipotence on our side, as far as our duty, or advantage, and the glory of God, are concerned; so that strong faith will remove out of our way every obstacle which prevents our progress. But many things seem to us to be insurmountable obstacles which are merely trials of our patience, or "thorns in the flesh" to keep us humble: no degree of faith therefore will remove them; but believing prayer will be answered by inward strength, communicated to our souls. "The grace of the Lord Jesus will be sufficient for us:" "his "strength will be perfected in our weakness:" the burning bush shall not be consumed; and we shall be enabled to proceed, though in great weakness, and with many trembling apprehen-

Then they had them to another place, called mount Innocence: and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.—Then said the pilgrims, What means this? The shepherds answered, This man is named Godly-man, and the garment is to shew the innocency of his life. Now those that throw dirt at him are such as hate his well-doing; but, as you see the dirt will not stick upon his clothes, so it shall be with him that lives truly innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.*

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sions. On the other hand, real hindrances frequently obstruct our path, "because of our unbelief," and because we neglect the proper means of increasing our faith.[1]

* This and the subsequent emblems are sufficiently *explained*, and only require to be duly *considered* with reference to their practical import.—It may however be observed, that some godly men have been durably suspected of crimes charged upon them by prejudiced persons, of which they are entirely innocent; yet, perhaps, this will be found to have originated from some misconduct in other respects, or from want of circumspection in "avoiding the appearance of evil:" so that the general rule may be allowed to be valid; and they who feel themselves to be exceptions to it will do well to examine, whether they have not by indiscretions, at least, exposed themselves to this painful trial.

[1] Matt. xvii. 19—21.

Then they took them, and had them to mount Charity, where they shewed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the shepherds, to shew you, that he that has a heart to give of his labour to the poor shall never want wherewithal. "He that watereth "shall be watered himself." And the cake, that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

They had them also to the place where they saw one Fool and one Want-wit washing of an Ethiopian, with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the shepherds what that should mean? So they told them, saying, Thus shall it be with the vile person: all means used to get such a one a good name shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, I would, if it might be, see the hole in the hill, or that commonly called the By-way to hell. So her mother brake her mind to the shepherds. Then they went to the door; (it was on the side of a hill;) and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, Cursed be my father, for holding my feet back from the way of peace and life. And

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I apprehend most of us have cause enough in this respect for humiliation and patience.

another said, O that I had been torn in pieces, before I had, to save my life, lost my soul! And another said, If I were to live again, how would I deny myself, rather than come to this place! Then there was as if the very earth groaned and quaked under the feet of this young woman for fear. So she looked white, and came trembling away, saying, Blessed be he and she that are delivered from this place!

Now, when the shepherds had shewn them all these things, then they had them back to the palace, and entertained them with what the house would afford: but Mercy, being a young and breeding woman longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well? Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I can not take my mind; if therefore I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly; and turn it but another way, and it would shew one the very face and similitude of the Prince of the pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head,

by looking in that glass: they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass, that it will shew him to one where they have a mind to see him; whether living or dead; whether in earth or in heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer or coming to reign.[1]

Christiana therefore went to the shepherds apart, (now the names of the shepherds, were Knowledge, Experience, Watchful, and Sincere,) and said unto them, There is one of my daughters, a breeding woman, that, I think, doth long for something that she hath seen in this house, and she thinks she shall miscarry if she should by you be denied.

Exp. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, What is that thing thou wouldest have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.*

They also gave to the young women such things as they desired, and to their husbands great com-

[1] James i. 23—25; 1 Cor. xiii. 12; 2 Cor. iii. 18.

* The holy scriptures, revealing to us the mysteries and perfections of God, shewing us our own real character and condition, and discovering Christ and his salvation to our souls, are represented under this emblem. Every true believer longs to be more completely acquainted with them from day to day, and to look into them continually.

mendations, for that they had joined with Mr. Great-heart, to the slaying of Giant Despair, and the demolishing of Doubting-castle:—About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably; to wit, even then when the danger was nigh the approaching. What cautions Christian and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other.*

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* The author embraces every opportunity of pointing out the important advantages of the pastoral office, when faithfully executed; by which he meant, the regular care of a stated minister over a company of professed Christians, who are his peculiar charge, have voluntarily placed themselves under his instructions, seek counsel from him in all their difficulties, and pay regard to his private admonitions; being convinced that he uprightly seeks their spiritual welfare, and is capable of promoting it. Nothing so much tends to the establishment and consistent conduct of believers, or the *permanent* success of the gospel, as a proper reciprocal attention of pastors and their flocks to each other. A general way of preaching and hearing, with little or no connexion, cordial unreserved intercourse, or even acquaintance, between ministers and their congregations,

From hence they went on singing, and they said:

Behold, how fitly are the tables set
For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life the mark and home.
What novelties they have, to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow,
That shew we pilgrims are, where'er we go.

When they were gone from the shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostacy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his

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with continual changes from one place to another, may tend to spread a superficial knowledge of evangelical truth more widely; but, through the want of seasonable reproof, counsel, encouragement, or admonition, the general directions delivered from the pulpit will seldom be recollected when they are most wanted. Hence, it is, that professors so often miss their way, are taken in 'the Flatterer's net,' and fall asleep on 'the Enchanted 'Ground:' and a faithful guide ever at hand, to give the caution or direction at the time, is the proper remedy, for which no adequate substitute can be found. But, as it is much easier to preach at large on general topics, and, after a few sermons delivered in one congregation, to go over the same ground again in another place; than to perform duly the several parts of the arduous office, which is sustained by the stated pastor of a regular congregation: and as it is far more agreeable to nature, to be exempted from private admonitions, than to be troubled with them, it may be feared that this important subject will not at present be duly attended to.

rebellion at his back. And this I have to say concerning this man; he would hearken to no counsel, but, once a falling, persuasion could not stop him. When he came to the place where the cross and the sepulchre were, he did meet with one that did bid him look there, but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him to turn him into the way again: but this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on: and, just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth, I am a pilgrim, and am going to the celestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: Whether I would become one of them? or go back from whence I came? or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my lot with thieves.[1] Then they demanded what I would say to the second. So I told them, The place from whence I came, had I not found incommodity there, I had not forsaken it at all; but, finding it altogether unsuitable to me and very unprofitable for me, I forsook it for

[1] Prov. i. 10—19.

this way. Then they asked me what I said to the third? And I told them, My life cost more dear far than that I should lightly give it away: besides you have nothing to do to put things to my choice: wherefore at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.*

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* From the names given to the opponents, with whom this pilgrim fought, we may infer, that the author meant to represent by them certain *wild* enthusiasts, who, not having ever duly *considered* any religious subject, *officiously* intrude themselves in the way of professors, to perplex their minds, and persuade them, that unless they adopt their reveries or superstitions, they cannot be saved. An ungovernable imagination, a mind incapable of sober reflection, and a dogmatizing spirit, characterize these enemies of the truth: they assault religious persons with specious reasonings, cavilling objections, confident assertions, bitter reproaches, proud boastings, sarcastical censures, and rash judgments: they endeavour to draw them over to their party, or to drive them from attending to religion at all; or to terrify them with the fears of damnation, in their present endeavours to serve God, and find his salvation. Whatever company of persons we suppose that the author had in view, we may learn from the passage what our strength, hope and conduct ought to be, when we are thus assaulted. The word of God, used in faith, and with fervent and persevering prayer, will at length enable us to silence such dangerous assailants: and if

GR.-H. But here was great odds, three against one.

VAL. It is true: but little or more are nothing to him that has the truth on his side. "Though a "host should encamp against me," said one, "my "heart shall not fear: though war shall rise against "me, in this will I be confident." Besides, said he, I have read in some records, that one man has fought an army: and how many did Sampson slay with the jaw-bone of an ass!

Then said the guide, Why did you not cry out, that some might have come in for your succour.

VAL. So I did to my King, who I knew could hear me, and afford invisible help; and that was enough for me.

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword. So he shewed it him. When he had taken it into his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade.

VAL. It is so. Let a man have one of these blades with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding if he can but tell how to lay on. Its edge will never blunt. It will cut flesh, and bones, and soul, and spirit and all.

GR.-H. But you fought a great while; I wonder you was not weary.

VAL. I fought till my sword did cleave to my

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we be "*valiant for the truth*," and meekly contend for it, amidst revilings, menaces, and contempt, we may hope to confirm others also, and to promote the common cause.

hand, and then they were joined together, as if a sword grew out of my arm; and when the blood ran through my fingers, then I fought with most courage.

Gr.-h. Thou hast done well; thou hast "resisted "unto blood, striving against sin;" thou shalt abide by us, come in and go out with us, for we are thy companions.

Then they took him, and washed his wounds and gave him of what they had to refresh him: and so they went together. Now as they went on, because Mr. Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands;) and because there were in company them that were feeble and weak, therefore he questioned with him about many things; as first, what countryman he was?

Val. I am of Dark-land, for there I was born, and there my father and mother are still.

Dark-land! said the guide, doth not that lie on the same coast with the city of Destruction?

Val. Yes, it doth. Now that which caused me to come on pilgrimage, was this: we had Mr. Tell-true came into our parts, and he told it about what Christian had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had to all his Lord's lodgings, especially when he came to the gates of the celestial city; for there, said the man, he was received with

sound of trumpet by a company of shining ones. He told it also how all the bells of the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning heat to be gone after him: nor could father or mother stay me. So I got from them, and am come thus far on my way.

GR.-H. You came in at the gate, did you not?

VAL. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

Look you said the guide, to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

VAL. Why, is this Christian's wife?

GR.-H. Yes, that it is; and these are also her four sons.

VAL. What! and going on pilgrimage too?

GR.-H. Yes, verily, they are following after.

VAL. It glads me at heart; good man, how joyful will he be when he shall see them, that would not go with him, to enter before him in at the gates into the celestial City.

GR.-H. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

VAL. But, now you are upon that, pray let me hear your opinion about it. Some make a question, whether we shall know one another when we are there.

GR.-H. Do they think they shall know them-

selves then, or that they shall rejoice to see themselves in that bliss? and, if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

VAL. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

GR.-H. Yes, were your father and mother willing that you should become a pilgrim?

VAL. Oh no! they used all means imaginable to persuade me to stay at home.

GR.-H. What could they say against it?

VAL. They said, it was an idle life; and, if I myself were not inclined to sloth and laziness, I should never countenance a pilgrim's condition.*

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* This hath been the reproach cast on religion in every age. Pharaoh said to Moses and the Israelites, "Ye are idle, ye are "idle; therefore ye say, let us go and do sacrifice to the Lord." Men naturally imagine, that time spent in the immediate service of God is wasted: should a Christian therefore employ as many hours every week, in reading the scriptures, in secret and social prayer, in pious discourse, and in attending on public ordinances, as his neighbour devotes to amusement and sensual indulgence; an outcry would speedily be made, about his idling away his time, and being in the way to beggar his family! As this must be expected, it behoves all believers to avoid every appearance of evil, and by exemplary diligence in their proper employments, a careful redemption of time, a prudent frugality in their expenses, and a good management of all their affairs, to "put to "silence the ignorance of foolish men." For there are too many

GR.-H. And what did they say else?

VAL. Why, they told me that it was a dangerous way: yea, the most dangerous way in the world, say they, is that which the pilgrims go.

GR.-H. Did they shew you wherein this way is dangerous?

VAL. Yes; and that in many particulars.

GR.-H. Name some of them.

VAL. They told me of the slough of Despond, where Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub-castle, to shoot them who should knock at the wicket-gate for entrance. They told me also of the Wood and dark Mountains, of the hill Difficulty, of the Lions; and also of the three Giants, Bloody-man, Maul, and Slay-good. They said, moreover, that there was a foul Fiend haunted the valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the valley of the shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins.—They told me also of Giant Despair, of Doubting-castle, and of the ruin that the pilgrims met with there. Further, they said I

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favourers of the gospel, who give plausibility to these slanders, by running from place to place, that they may hear every new preacher; while the duty of the family, and of their station in the community, is miserably neglected.—They "walk disor-"derly, working not at all, but are busy-bodies:" from these we ought to withdraw, and against such professors we should protest; for they are "ever learning, but never able to come to the "knowledge of the truth."

must go over the Enchanted-ground, which was dangerous. And that after all this I should find a River over which I should find no bridge; and that that River did lie betwixt me and the celestial country.

GR.-H. And was this all?

VAL. No; they also told me, that this way was full of deceivers; and of persons that lay in wait there to turn good men out of their path.

GR.-H. But how did they make that out?

VAL. They told me that Mr. Worldly-wise-man did lie there in wait to deceive. They also said that there were Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I should presume to go on to the gate, from whence he was sent back to the hole, that was in the side of the hill and made to go the by-way to hell.

GR.-H. I promise you this was enough to discourage thee. But did they make an end there.

VAL. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path; to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find: but not one of them

found so much advantage by going as amounted to the weight of a feather.*

GR.-H. Said they any thing more to discourage you?

VAL. Yes; they told me of one Mr. Fearing, who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: also that Mr. Despondency had like to have been starved therein: yea, and also (which I had almost forgot,) that Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the black river, and never went a foot further, however it was smothered up.

GR.-H. And did none of these things discourage you?

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* Worldly people, in opposing the gospel, descant abundantly on the folly and hypocrisy of religious persons; they pick up every vague report that they hear to their disadvantage, and narrowly watch for the halting of such as they are acquainted with: and then they form general conclusions, from a few particular, distorted, and uncertain stories. Thus they endeavour to prove that there is no reality in religion, that it is impossible to find the way to heaven, and that it is better to be quiet than to bestow pains to no purpose. This frivolous sophistry is frequently employed after all other arguments have been silenced. —But it is vain to deny the existence of hypocrites and deceivers; or to excuse the evils objected to: on the contrary, we should allow these representations as far as there is any appearance of truth in them; and then shew that this teaches us to beware lest we be deceived, and to try every doctrine by the touchstone of God's word; that counterfeits prove the value of the thing counterfeited; that we should learn to distinguish between the precious and the vile; and, finally, that, while danger may attend a religious profession, irreligion ensures destruction.

VAL. No; they seemed as so many nothings to me.

GR.-H. How came that about?

VAL. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

GR.-H. Then "this was your victory, even your "faith?"

VAL. It was so: I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see
  Let him come hither;
One here will constant be,
  Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avow'd intent,
    To be a pilgrim.

Who so beset him round
  With dismal stories,
Do but themselves confound,
  His strength the more is.
No lion can him fright;
He'll with a giant fight,
But he will have a right
    To be a pilgrim.

Hobgoblin nor foul fiend
  Can daunt his spirit;
He knows he at the end
  Shall life inherit.
Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
    To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make

one drowsy: and that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, it is a question, say some, whether ever he shall rise or wake again in this world. Over this forest therefore they went, both one and another; and Mr. Great-heart went before, for that he was the guide, and Mr. Valiant-for-truth came behind, being rear-guard; for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another, as well as they could. Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, one see the other: wherefore they were forced, for some time, to feel for one another by words, for they walked not by sight. But any one must think that here was but sorry going for the best of them all; but how much the worse was it for the women and children, who both of feet and heart also were but tender. Yet nevertheless, so it was, that, through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there, on all this ground, so much as one inn or victualling house,

therein to refresh the feebler sort. Here therefore was grunting, and puffing, and sighing; while one tumbleth over a bush, another sticks fast in the dirt; and the children, some of them lost their shoes in the mire; while one cries out I am down! and another, Ho, where are you? and a third, The bushes have got such a fast hold on me, I think I cannot get away from them.

Then they came to an arbour warm and promising much refreshing to the pilgrims: for it was finely wrought above-head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This, you must think, all things considered was tempting; for the pilgrims already began to be foiled with the badness of the way: but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the advice of their guide; and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh.—The arbour was called the Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.*

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* This view of the Enchanted ground seems to vary from that which has been considered in the first part.—The circumstances of believers who are deeply engaged in business, and constrained to spend much time among worldly people, may here be particularly intended. This may sometimes be unavoidable; but it is 'enchanted ground.' Many professors, fasci-

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the celestial City: wherefore he struck a light (for he never goes also without his tinder-box,) and takes a view of his book or map, which bids

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nated by the advantages and connexions thus presented to them, fall asleep, and wake no more: and others are entangled by those thorns and briers, which "choke the word, and render it un-'fruitful." The more soothing the scene the greater the danger, and the more urgent need is there for watchfulness and circumspection: the more vigilant believers are, the greater uneasiness will such scenes occasion them; as they will be so long out of their proper element: and, the weaker and more unestablished men are, the more apt will they be in such circumstances to yield to discouragement. The society and counsel of faithful ministers and Christian friends may help them to get on: but they will often feel that their path is miry and slippery, entangling and perplexing, dark and wearisome to their souls. Yet, if this be the case, their sighs, complaints, and prayers, are hopeful symptoms; but, when worldly employments and connexions, which perhaps at first were in a sense unavoidable, induce prosperity, and men seek comfort from this prosperity, instead of considering it as a snare or burden, or improving it as a talent; then the professor falls asleep in the enchanted arbour. It behoves, however, all who love their souls, to shun that hurry of business, and multiplicity of affairs and projects, into which many are betrayed by degrees, in order to supply increasing expences, that might be avoided by strict frugality and more moderate desires: for these things lade the soul with thick clay; are a heavy weight to the most upright; render a man's way doubtful and joyless; and "drown many in des-"truction and perdition."

him be careful in that place to turn to the right hand. And, had he not here been careful to look in his map, they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud; there made on purpose to destroy the pilgrims in.

Then thought I with myself, who, that goeth on pilgrimage, but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take.*

They went on, then, in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were Heedless and Too-bold These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or step to them and try to wake them: so they concluded to go to them, and

* This emblem inculcates the duty of constant attention to the *precepts* and *counsels* of scripture, as well as reliance on its *promises*; and of an habitual application to the Lord by prayer, to teach us the true meaning of his word, that we may learn the way of peace and safety, in the most difficult and doubtful cases; and the advantage of consulting such ministers, as are most experienced in the ways of God, and most conversant with his sacred oracles.

awake them; that is if they could; but with this caution, namely, to take heed that themselves did not sit down, nor embrace the offered benefit of that arbour.

So they went in, and spake to the men, and called each by his name, (for the guide, it seems, did know them,) but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? Then the guide said, They talk in their sleep; if you do strike them, or beat them, or whatever else you do unto them, they will answer you after this fashion; or as one of them said in old time when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When I do awake, I will seek it yet again,"[1] You know, when men talk in their sleep, they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words now; even as there was before betwixt their going on pilgrimage and their sitting down here. This then is the mischief of it, when heedless ones go on pilgrimage; twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is as you see, placed almost at the end of the way, and so it standeth against us

[1] Prov. xxiii. 34, 35.

with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? and at what time so likely for to be weary as when they are almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep and none can awake them.*

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way, by the help of the light of a lantern. So he struck a light, and they went by the help of that

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* Such men as take up a profession of the gospel in a heedless manner, and proceed with an over-bearing confidence, the result of pride and ignorance, may long maintain a form of godliness, though it be a weariness to them: but, after a time they will gradually be drawn back into the world, retaining nothing of their religion, except certain distorted doctrinal notions. They find excuses for their conduct from false maxims and bad examples: they fall asleep in the arms of worldly prosperity: nothing can awaken them to fear or self-suspicion: but they will, as it were, talk in their sleep about religion, in so incoherent a manner as to excite the laughter of children; while they who understand the case will bewail their deplorable delusion. Such awful examples should excite us to redoubled diligence in searching the scriptures, and in prayer; lest we too should be overcome with a destructive sleep, and perish in this fascinating way. For scenes of worldly prosperity have detected the hypocrisy of many, who have long persevered in an unsuspected profession, amidst difficulties and trials.

through the rest of this way, though the darkness was very great.[1]

But the children began to be sorely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So, by that they had gone a little further, a wind arose that drove away the fog; so the air became more clear. Yet they were not off, by much, of the Enchanted Ground, but only now they could see one another better, and also the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that a little before them was a solemn noise of one that was much concerned. So they went on, and looked before them: and behold they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said: so they went softly till he had done. When he had done, he got up, and began to run towards the celestial city. Then Mr. Great-heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose you do, to the celestial city. So the man stopped, and they came up to him: but so soon as Mr. Honest saw him, he said, I know this man? Then said Mr. Valiant-for-truth, Pr'ythee who is it? Tis one, said he, that comes from whereabouts I dwelt: his name is Standfast; he is certainly a right good pilgrim.

[1] 2 Pet. i. 19.

So they came up one to another: and presently Standfast said to old Honest, Ho! father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees. Then Mr. Standfast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Standfast. Think! said old Honest, what should I think? I thought we had an honest man upon the road, therefore should have his company by-and-by. If you thought not amiss, said Standfast, how happy am I; but, if I be not as I should, it is I alone must bear it. That is true, said the other: but your fear doth further confirm me, that things are right betwixt the Prince of pilgrims and your soul: for he saith, "Blessed is the man that fear-"eth always."

Val. Well, but brother, I pray thee tell us, what was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee, or how?

St. Why, we are, as you see, upon the Enchanted Ground; and, as I was coming along, I was musing with myself of what a dangerous nature the road in this place was; and how many, that had come even thus far on pilgrimage, had here been stopped and been destroyed. I thought also of the manner of death with which this place destroyeth men. Those that die here die of no violent distemper: the death which such do die is not grievous to them; for he that goeth away in

a sleep begins that journey with desire and pleasure: yea, such acquiesce in the will of that disease.

Then Mr. Honest interrupting him, said, Did you see the two men asleep in the arbour?

St. Ay, ay, I saw Heedless and also Too-bold there; and, for aught I know, there they will lie until they rot:[1] but let me go on with my tale.—As I was thus musing, as I said, there was one in pleasant attire, but old, who presented herself unto me, and offered me three things; to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and twice; but she put by my repulses and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her; but she still followed me with enticements. Then I betook me, as you see, to my knees, and with hands lifted up, and cries, I prayed to him that had said he would help. So just as you came up the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believe she intended no good, but rather sought to make a stop of me in my journey.*

[1] Prov. x. 7.

* The case of Standfast shews us, that, when believers feel

Hon. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

St. Perhaps you have done both.

Hon. Madam Bubble! Is she not a tall, comely dame, something of a swarthy complexion?

St. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

St. You fall right upon it again, for these are her very actions.

Hon. Doth she not wear a great purse by her side? and is not her hand often in it fingering her money, as if that was her heart's delight?

St. It is just so: had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Gr.-H. This woman is a witch; and it is by virtue of her sorceries that this ground is enchanted; whoever doth lay his head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God.[1] This is she that maintaineth in their splendour all those that are the enemies of pilgrims.

[1] James iv. 4; 1 John ii. 14, 15.

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the propensity of their hearts to yield to worldly proposals, it renders them jealous of themselves, excites them to earnest prayer, and thus eventually tends to preserve them from these fatal delusions.

Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring, the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth *poor* pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house; she loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her time and open places of cheating; and she will say, and avow it, that none can shew a good comparable to her's. She promiseth to dwell with children's children, if they would but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice: yet many hath she brought to the halter, and ten thousand times more to hell.

Oh! said Standfast, what a mercy it is that I did resist her! for whither might she have drawn me!

Gr.-h. Whither! nay, none but God knows. But, in general, to be sure she would have drawn thee into "many foolish and hurtful lusts, which

"drown men in destruction and perdition."[1] It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrim's life: none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the spirit.—Wherefore, good master Standfast, be as your name is; and "when you have done all, "stand."

At this discourse there was among the pilgrims a mixture of joy and trembling: but at length they brake out, and sang—

What danger is the pilgrim in!
  How many are his foes!
How many ways there are to sin
  No living mortal knows.
Some in the ditch spoil'd are, yea can
  Lie tumbling in the mire:
Some, though they shun the frying-pan,
  Do leap into the fire.

After this I beheld until they were come unto the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves awhile to rest; and, because this country was common for pilgrims, and because these orchards and vineyards that were here belonged to the King of the celestial country,

[1] 1 Tim. vi. 9.

therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here, for the bells did so ring, and the trumpets continually sounded so melodiously, that they could not sleep: and yet they received as much refreshing, as if they slept their sleep never so soundly. Here also all the noise of them that walked in the streets was, More pilgrims are come to town. And another would answer, saying, And so many went over the water and were let in at the golden gates to-day. They would cry again, There is now a legion of shining ones just come to town: by which we know that there are more pilgrims upon the road; for here they come to wait for them, and comfort them after their sorrow. Then the pilgrims got up, and walked to and fro: but how were their eyes now filled with celestial visions? In this land, they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind; only, when they tasted of the water of the river, over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.*

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* The lively exercise of faith and hope, the anticipation of heavenly felicity, and the consolations of the Holy Spirit, soon make the believer forget his conflicts and sorrows, or only remember them to enhance his grateful joy. This description represents the happy state of those that live in places favoured with many lively Christians, united in heart and judgment; and where instances of persons dying triumphantly are often reported or witnessed. It has frequently been observed, that aged believers, in such circumstances, have been remarkably delivered

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place, the children of the town would go into the King's gardens and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they staid here; and with these were their bodies anointed to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the celestial City, with matters of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was, so the post presented her with a letter: the contents were, Hail, good woman! I bring thee tidings, that the Master calleth for thee, and

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from fears and temptations, and animated by the hopes and earnests of heaven: so that, while death seemed bitter to nature, it became pleasant to the soul to think of the joy and glory that would immediately follow it.

expecteth that thou shouldest stand in his presence, in clothes of immortality, within these ten days.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow sharpened with love, let easily into her heart, which, by degrees, wrought so effectually with her, that at the time appointed she must be gone.*

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her, He was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be; and we that survive will accompany you to the river-side.

Then she called for her children, and gave them her blessing; and told them that she had read

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* These messengers seem to be merely emblems of the different diseases or decays, by which the Lord takes down the earthly tabernacle, when he sees good to receive the souls of his people into his immediate presence. In plain language, it was reported that Christiana was sick and near death, and she herself became sensible of her situation. 'The arrow sharpened 'by love' implies, that the time, manner, and circumstances of the believer's death are appointed by him "who loved us, and "gave himself for us:" He, as it were, says to the dying saint, "It is I, be not afraid."

with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready, against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places shewed yourself true hearted; be faithful unto death, and my King will give you a crown of life. I would also intreat you to have an eye to my children: and if at any time you see them faint, speak comfortably to them. For my daughters, my son's wives, they have been faithful, and a fulfilling of the promise upon them will be their end. —But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no "guile." Then said he, I wish you a fair day, when you set out for mount Zion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for, however the weather is in my journey, I shall have time enough, when I come there, to sit down and rest me, and dry me.

Then came in that good man Mr. Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not the messenger may come.

After him came in Mr. Despondency and his

daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hand of Giant Despair, and out of Doubting-castle. The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mightest live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thy aptness to fear, and to doubt of his goodness, before he sends for thee; lest thou shouldest, when he comes, be forced to stand before him, for that fault, with blushing.*

Now the day drew on that Christiana must be gone. So the road was full of people to see her

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* The address made by Christiana to each of the company, and the circumstances of her passing the river, are well deserving of attention; but require no comment. When such believers as have long walked honourably are enabled to bear a dying testimony to the truth, and to recommend the ways of the Lord with the last remains of their breath, a great effect will often be produced: but the confidence of some professors, in these circumstances, has a very different tendency. Many excellent persons, however, are incapacitated from speaking much in their last hours; and we ought by no means to judge of men's characters on these grounds: for it is remarkable, that the scripture is generally silent about the *manner* in which its worthies terminated their lives; and a very few exceptions are found to this rule. We are particularly instructed in the nature of their faith and its effects upon their conduct during life; and thence we may assuredly infer, that they died in the Lord, and entered into rest.

take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above, to accompany her to the city-gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her to the river-side. The last words that she was heard to say, were, I come, Lord, to be with thee, and bless thee.

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate, with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.*

In process of time, there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come to thee in the name of him whom thou hast loved and followed, though upon crutches: and my message is, to tell thee that he expects thee at his table, to sup with him in his kingdom, the next day after Easter: wherefore prepare thyself for thy

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* The happy death of an eminent Christian is a loss to relatives and connexions, to the church and the community: and in this view may be lamented: but it often yields great encouragement to ministers and other spectators of the interesting scene, and excites their adoring praises and thanksgivings.

journey.*—Then he also gave him a token that he was a true messenger, saying, I 'have broken the golden bowl, and loosed the silver cord.'[1] †

After this, Mr. Ready-to-halt called for his fellow pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will; and, because he had nothing to bequeath to them that should survive him but his crutches and his good wishes, therefore thus he said, These crutches I bequeath to my son that shall tread in my steps with a hundred warm wishes that he may prove better than I have been.

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey.—When he came to the brink of the river,

[1] Eccles. xii. 6.

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* Evident decays of natural powers as effectually convince the observing person that death approaches, as if a messenger had been sent to inform him. But men in general cling to life, wilfully overlook such tokens, and try to keep up to the last the vain hope of recovering; and others, by a kind of cruel compassion, soothe them in the delusion: so that numbers die as *suddenly* of *chronical* disorders as if they had been shot through the heart. Perhaps, however, the author had some reference to those inexplicable presages of death, which some persons evidently experience.

† These tokens are taken from a well-known portion of scripture;[1] but it would be inconsistent with the plan of this work, to enter on a particular explanation of them. The dealings of the Lord are here represented, as uniformly gentle to the feeble, trembling, humble believers, and the circumstances of their deaths as comparatively encouraging and easy.

[1] Eccles. xii. 1—7.

he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say, were, Welcome, life! So he went his way.

After this, Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee: and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message; "Those that "look out at the windows shall be darkened."

Then Mr. Feeble-mind called for his friends and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind, for that I have no need of it in the place whither I go; nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dung-hill. This done, and the day being come in which he was to depart, he entered the river as the rest: his last words were, Hold out, faith and patience! So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: 'Trembling man, these are to summon thee to be ready with the King by the next Lord's day, to shout for joy, for thy deliverance from all thy doubtings.' And,

said the messenger, that my message is true, take this for a proof: so he gave "a grass-hopper to be a burden unto him."—Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she had heard what was done, that she should go with her father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company: my will, and my daughter's is that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever: for I know that after my death they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after: and they will walk about and seek entertainment of the pilgrims; but, for our sakes, shut the doors upon them.

When the time was come for them to depart, they went up to the brink of the river, The last words of Mr. Despondency were, Farewell, night! Welcome, day!—His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town, that inquired for Mr. Honest. So he came to his house, where he was, and delivered to his hands these lines: 'Thou art com-'manded to be ready against this day se'nnight, 'to present thyself before thy Lord, at his Father's 'house.' And, for a token that my message is true, "All the daughters of music shall be brought "low."—Then Mr. Honest called for his friends,

and said unto them, I die, but shall make no will. As for my *honesty*, it shall go with me; let him that comes after be told of this.

When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest, in his life-time, had spoken to one Good-conscience to meet him there; the which he also did; and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns! So he left the world.

After this, it was noised about that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and had this for a token that the summons was true, that "his pitcher was broken "at the fountain." When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and, though with great difficulty I got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battle who now will be my rewarder.

When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, "Death, where is thy "sting?" and as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Enchanted-Ground; and the post brought it him open in his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message; for here is a token of the truth thereof, "Thy wheel is broken "at the cistern." Then he called to him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me intreat you at your return, (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of the holy pilgrims,) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them, moreover, of my happy arrival at this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone.—I have little or nothing to send to my family, except it be my prayers and tears for them; of which it will suffice if you acquaint them, if peradventure they may prevail.

When Mr. Standfast had thus set things in order,

and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river: wherefore Mr. Standfast, when he was about half way in, stood awhile and talked to his companions that had waited upon him thither; and he said, This river has been a terror to many: yea, the thoughts of it have also often frightened me. Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan.[1] The waters, indeed, are to the palate bitter, and to the stomach cold: yet the thought of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey: my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hear-say and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and, wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and has kept me from mine

[1] Josh. iii. 17.

iniquities; yea, my steps have been strengthened in his way.*

Now, while he was thus in discourse, his countenance changed; his "strong man bowed under "him;" and, after he had said, Take me, for I am come unto thee! he ceased to be seen of them.

But glorious it was to see, how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.†

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* This speech has been justly admired, as one of the most striking passages in the whole work: but it is so plain, that it only requires an attentive reader. It may, however, be worthy of our observation, that in all the instances before us the pilgrims are represented as resting their only dependence, at the closing scene, on the mercy of God, through the righteousness and atonement of his Son; and yet recollecting their conscious integrity, boldness in professing and contending for the truth, love to the cause, example, and words of Christ, obedience to his precepts, delight in his ways, preservation from their own iniquities, and consistent behaviour, as *evidences* that their faith was living, and their hope warranted; and in this way the retrospect conduced to their encouragement. Moreover they all concur in declaring, that, while they left their infirmities behind them, they should take their graces along with them, and that "their works would follow them."—Thus the scriptural mean is exactly maintained, between those who place their *supposed* good works as the *foundation* of their hope, and those, who would exclude even *real* good works from being so much as looked upon as *evidential* of saving faith, or as in any way giving encouragement to the believer in his dying hour.[1]

† The view given in this place of the peaceful and joyful death of the pilgrims cannot but affect every reader in some degree;

[1] 2 Tim. iv. 6—8.

As for Christiana's children, the four boys that Christiana brought, with their wives and children,

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and many perhaps may be ready to say, "Let me die the death "of the righteous, and let my last end be like his:"[1] but, except they make it their principal concern to live the life of the righteous, such a wish will most probably be frustrated; and every hope grounded on it is evidently presumptuous, as the example of Balaam sufficiently proves.—If any man, therefore, doubt whether this allegory do indeed describe the rise and progress of religion in the soul; the beginning, continuance, and termination of the godly man's course to heaven; let him diligently search the scriptures, and fervently pray to God, from whom alone "cometh every good and perfect gift," to enable him to determine this question. But let such as own themselves to be satisfied that it does beware least they rest on this assent and notion, in the pleasure of reading an ingenious work on the subject, or in the ability of developing many of the author's emblems. Let them beware lest they be fascinated, as it were, into a persuasion that they actually accompany the pilgrims in the life of faith, and walking with God, in the same measure as they keep pace with the author in discovering and approving the grand outlines of his plan. And let every one carefully examine his state, sentiments, experience, motives, tempers, affections, and conduct by the various characters, incidents, and observations, that pass under his review; assured that this is a matter of the greatest consequence. We ought not indeed to call any man *master*, or subscribe absolutely to all his sentiments; yet the diligent *practical* student of scripture can scarcely doubt, that the warnings, counsels, and instructions of this singular work agree in general with that sacred touchstone; or that characters and actions will at last be approved or condemned by the Judge of the world, in a great degree according to the sentence passed on them in this wise and faithful book. The Lord grant that both the writer and readers of these observations "may find "mercy in that day," and be addressed in these gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared "for you, from the foundation of the world."

[1] Num. xxiii. 10.

I did not stay where I was till they were gone over. Also since I came away, I heard one say they were yet alive; and so would be for the increase of the church in that place where they were, for a time.

Shall it be my lot to go that way again, I may give those that desire it an account of what I here am silent about: mean time, I bid my reader,

FAREWELL!

END OF THE THIRD VOLUME.

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